

Musicke at the Ho
of Mourning.

DELIVERED
In III. severall Sermons by
ROB: ALLVYN, M:
of Artes and Rector of
Stedham cum Heydon,
in the County of
Suffolk. 1633.

And now vpon Intencion and

Orat and see how youe

London
Printed by
By T. C.



TO
THE RIGHT WORfull,
RICHARD LEVVKNOR Esq.
one of his Majesties Iustices of
the Peace and Quorum ; and
Deputy Lieutenant in the
County of S^rEBX :

Robert ALWY^z, wisheth the con-
tinuance and increase, of all Spirituall
graces here, and the Eternall
weight of glory here-
after.

WORTHY SIR

 Here are two sorts of
Men that are repu-
ted happie ; to whom
it is given : Aut
Scribenda faccre –
aut Legenda scribere. Either
to doe thinges worthy to bee written,
or to write what is worth the rea-
ding. Were I as successfull in the one
as you in the other, I might proffer
of a faire approbation and fra-

Plim. Epist.
Lib. 6. 2. 2

THE EPISTLE

entertainment, of these few notes, which I conceive fit for the preffe for no other cause, but that they haue already appeared in the Pulpit, whence they were received with zealous silence, deepe attention, and fullnesse of affection, such as I may not hope for or expect abroad. For readers are not (for the most part) so benevolous as hearers: and I haue obserued of the eye, it is farre more censorious than that sanctified sense of salvation. There are many thinges that in Elocution, Aurem prætereunt, as St Amb oſe speaketh. That doe passe and escape the Eare; which, when they come unto publicke view, are more neerely noted and more ſtrictly obſerued; not a ſentence, not a word but it is weighed ſometimes with the false weigths of misprision, ſinifter conſtruction,

Ambr.lib.5.
Epift.40.

and

DEDICATORIE.

and Envie) weighed in the balance; and therefore it is good counsell of that Reverend father, that before wee deale out our poore endeavours, wee should doe the same. Trutinare & discutere omnes scrupulos malevolentiae ponde-
ratè & discussè, Try and proue every graine(as it were) and scruple against which the envious man may except. But for my selfe, I ac-
knowledge I haue beene delinquent herein: this labor I leaue vnto those that haue leisure to bee curios. Thus much the paines that I haue taken doe assure mee, that I haue not done the worke of God negligently: and yet I confesse not exactly according to the itching eyes and eyes of this age. It shall suffice that I haue followed the example of a more Elder and Ancient of the primitive fathers. Qui nod

Idem ibid.

DEDICATORIE.

Ambr.lib.8.

Epist.63.

Gal.1.10.

1 Cor.2.4.

1 Cor.14.9.

secundum artem scripserunt sed secundum gratiam. They deliuered what they received, not in the intising wordes of mans wisdome, (whom if wee should seeke to please, wee were not the Servants of Christ) not in the intising wordes of mans wisdome, but in the demonstration of the spirit; In whose language I had rather speake fwe wordes (and these I speake are his) than ten thousand wordes in the tongue of men and Angells. And truly this is my confidence, that of those that are Religious, and by consequence iudicious, these my meditations will bee approued, in that they speake in the Dialect and phrase so familiar unto them. As for the matter and subiect, it is such as I suppose will afford acceptance also it is the desire of our Soule; it is the ayme of our hearts.

105.

THE EPISTLE

toy. Next, that which may adde audacie and boldnesse to the Booke, and life unto the Author, it wilbe your courteous Censure, or (of which you see I haue presumed) your benigne Patronage, and fauorable Tuition of it. As for applause, it is a thing I neither affect, nor expect. Pardon, is fayre; yet approbation better; and this the summe of my desires: Non gloriā mendico, sed gratiam, as that blessed Martyr speaketh. I seeke not for fame but fauour; If you may, approue; if not, excuse mee to your selfe; and others, (aboue others) by how much your iudgement is more solid than theirs; To your selfe; and you honour my labours, more than enough. I know in respect of my immature yeres, these properous Meditations will be reputed as the hastic fruits before

Cyprian ad
D. Cornelium.
Papam de
cardinalibus
virtutibus.
et risquas
eius aperiens.

DEDICATORIE.

Ambr.lib.8.

Epist.63.

Gal.1.10.

1 Cor.2.4.

1 Cor.14.9.

secundum artem scripserunt sed secundum gratiam. They deliuered what they received, not in the intising words of mans wisdome, (whom if wee should seeke to please, wee were not the Servants of Christ) not in the intising wordes of mans wisdome, but in the demonstration of the spirit; In whose language I had rather speake fift wordes (and these I speake are his) than ten thousand wordes in the tongue of men and Angells. And truly this is my confidence, that of those that are Religious, and by consequence iudicious, these my meditations will bee approued, in that they speake in the Dialect and phrase so familiar unto them. As for the matter and subiect, it is such as I suppose will afford acceptance also. It is the desire of our Soule, it is the ayme of our hearts.

Joy.

THE EPISTLE

toy. Next, that which may adde audacie and boldnesse to the Booke, and life unto the Author, it wilbe your courteous Censure, or (of which you see I haue presumed) your benigne Patronage, and fauorable Tuition of it. As for applause, it is a thing I neither affect, nor expect. Pardon, is fayre ; yet approbation better ; and this the summe of my desires : Non gloriā mendico, sed gratiam, as that blessed Martyr speaketh. I seeke not for fame but fauour ; If you may, approue ; if not, excuse mee to your selfe ; and others, (above others) by how much your iudgement is more solid than theirs ; To your selfe ; and you honour my labours, more than enough. I know in respect of my immature yeres, these properous Meditations will be reputed as the basie fruits before

Cyprian ad
D. Cornelii,
Papam de
cardinalibus
virutibus,
et usque ad
cuius auctorū.

THE EPISTLE

Eliz. 65.8.

Heb. 63.3.

1 John. 1.4.

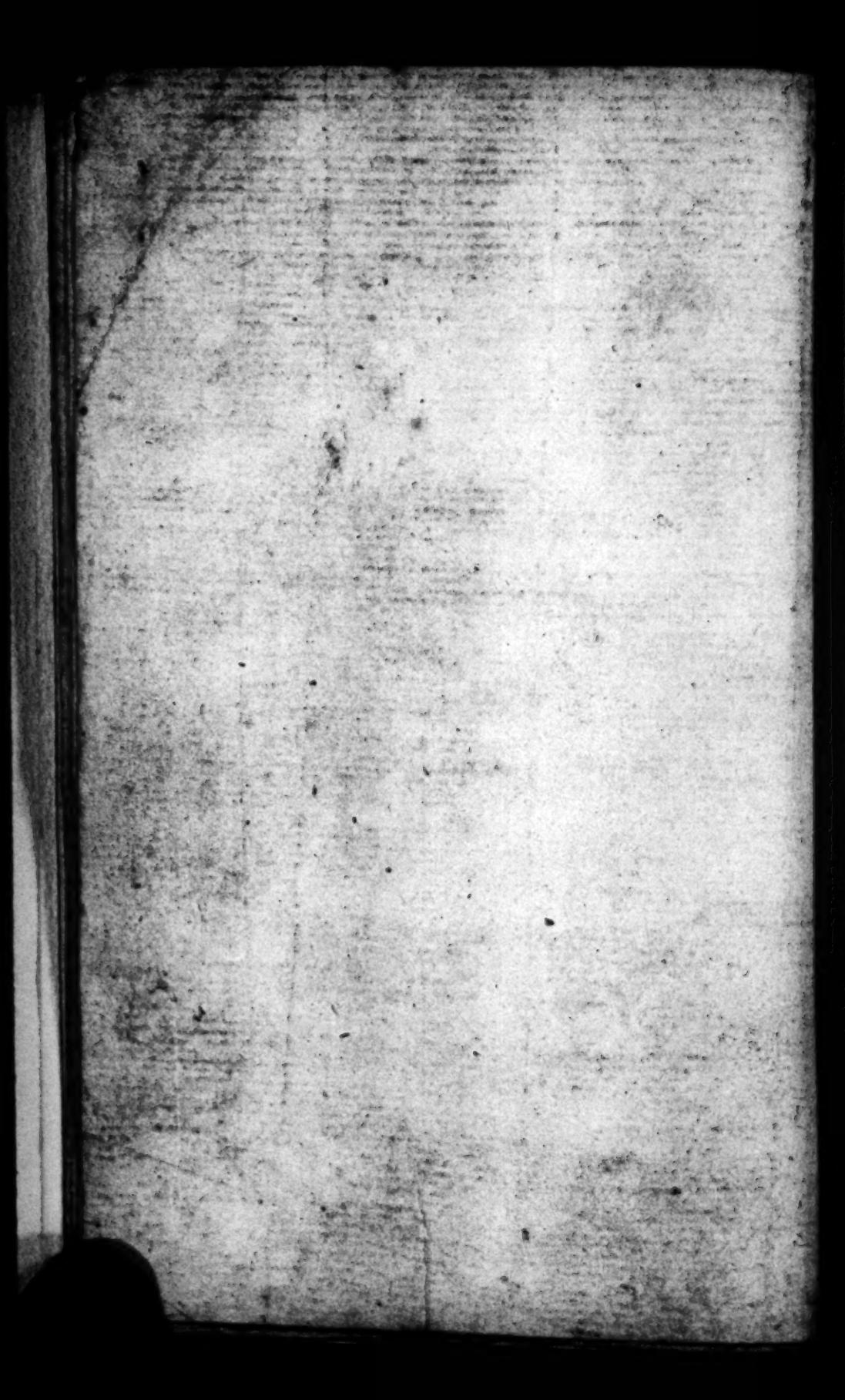
the Summer. Unto this you are prompted of the Prophet how to reply; Thus saith the Lord: As no wine is found in the cluster, and none saith, destroy it not for there is a blessing in it. These Sermons though not the first of my labours are something forward I confess; yet I dare say, there is blood in these grapes, there is wine in the cluster, and what will I but that it make glad the heart of man. God grant that there may bee a blessing in it, that it may cause him that is ready to perish to forget his sorrow, that it may comfort all his mourne in Syon, that it may give beauty for ashes, and the garment of gauze for the Spirit of beaute. These things haue I written together end, but this (may I be bold to borrow the words of an Apostle) thus saith, that your

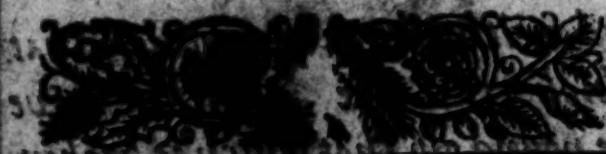
DEDICATORIE.

might bee full. As there is diffusio[n] in the affection; So with the declarati[n] of mine heart, I wish you all the Contents of this Booke. And if it may be more; a stedfast continu-
ance in the feare of the Lord
which is honour, and glory, and
gladnesse, and a Crowne of Recoy-
cing; the feare of the Lord which
giueth joy and gladnesse, and a long
life. I conclude in the benediction
of St. PAUL. Now the God of hope
fill you with all Joy, and peace in
belieueng, that you may abound in
hope through the power of the
Ghost; unto whom in my prays
that proceed from me I command
both you, and you selfe.

Your W^m�, aps, obseruer
and respective friend

Robert Abinger





THE OYLE

OF GDA DNES.

DR.

Musicks at the House

of Mourning.

Part 1. 12 to 21. Q. 12 to 21.

Part 2. 4 to 12. Q. 4 to 12.

Reioyce in the Lord Alway; And
again, I say Reioyce.

After the singing

of the Booke the

first place that

my Tent lights

on is that in

the 34. Chapter

of the Booke of

the Law and Prophets.

ned, neither have yee healed that which is Sische, neither have yee bound up that which is broken, neither have yee brought again that which was driven away, neither have yee sought out that which was lost, but with force and cruelty have yee ruled them. Some such Shepheards, of indeed, Non Pastors sed Lanij, in the words of St. CYPRIAN, they came for to kill and to steale, Pseundo-Apostles, and false-teachers. As ZEPHANIAH and others conceive, even at the Plantation of the Gospell, were crept into the Churche, farre from healing the breake of the spirit, from administring a word of comfort in his season; that they speake low louder than Spies, they make their mediate terrorous woty woun-

Cyprian.

Zeph. in lo-
cum.

wounded such as were vexed at the heats; they gave them the cup of trembling; even, the dregges of the furd of the Lord.

Now the opportunity, now the time for him that bindes up the broken-hearted, for the God of consolation and comfort, to lay to his hand. Hence he that was the pen of that ready Writer, least these young Plants should perish for want of watering, lest they for whom CHRIST is dyed should bee swallowed up with over much heat; with all earnestnesse of exhortation, hee laboureth to ease anxiety, to give hea-
ty for all; and the garments of gladness for the spirit of man.
That the bones that were broken might flourish, he

Eccy. 40. 2.

inculcates consolation obce and againe, he makes them heart of joy and gladnesse: Comfort yee? That is not enough, hee repeates it againe; Comfort yee my people; saith your G^od. See here how hee replyes as it were, how he echoes in effect to the word of life, as the Lord commanded, even so did hee.

Eccels. 11. 6

Reioyce alwayes in the L O R D;
And againe (hee knowes not whether may prosper, this br that, or whether both may bee alike good) he addes line unto line, and precept unto precept, as the Prophet speakeith: Againe I say *Reioyce*.

Eccy.

The parts are these. 1. 2. 3. 4.

First, an affection incited unto Act: *Reioyce*.

Secondly, the extre, Lmitude, or (as they that analife will

will have it) the Longitude of it; *Always.*

Thirdly, the Object. *In the L O R D.*

Fourthly, the magnitude implied, or indeed expressed in the coacernation, it is accumulated, (it is heaped together, it is full pressed, and running over.) *And againe I say, Rejoyce.* Of these, or some of these at this time, and first of the foremost: *Rejoyce.*

Πάθη μετάνοιαν οὐδενί εἴ περ λα-
όδης κακίας. sayth the Philoso-
pher. The affections of the mind, as Anger, feare, sorrow, love, delight, and joy, they are neyther absolutely good, nor simply evill of themselves; but according to the cause, the object, and measure, they are both the one and

Script. Ruth,

2. Cap. 5.

Bern. parvi
or vari Ser-
mones.

Lactant. de
veracelio.
Lib. 6.

the one and the other. The fathers, they are *Paraphatickes* in the point, they are of the same opinion. *Affectiones ordinatae virtutes sunt, Inordinate passiones.* Saith Saint Bernard. Our affections, if not irregular, if ordered aright, they are virtues; if not, that which is opposite unto them, an evill sicknesse. Spirituall diseases & maladies of the mind, they are compared by *LACTANTIUS, Equi pernicibus*, unto fiery, unto fleet horses; If good, if brought to the hand, if guided aright, they are as they (saith Saint Ambrose) that carried, that caught up *Elias*, into Heaven. If evill, if unbridled and wilde, like the Horses in the Chariots of *Pharaoh* and the *Egyptians*, they hurrie us to destruction, they

run away with us, to the ruine
and subversion of our Soules.
So that *Ars artium*, it is the sci-
ence of man and his greatest fel-
licitie, to order them aright,
not to let loose the Reines; to
hold them as it were with Bit
and Bridle lest they fall upon
thee, *Quibus prove nisi vitium
est, dirigamus in rectitate*, sayth
hee, whose tongue flowed with
Milke and hony. Those things,
which to use otherwise than
well it is evill. Let us guide
and direct in the way of truth.

Omitting the rest, I am at
this time to speake of that,
which though one and the
selfe-same thing, it varies both
according to the Object, and
Subject. It is amongst Fooles
as the cracking of thornies, as
the pluresie of the Soules; but

*Lactant. de
veroculatu.
lib.6.*

unto the righteous, it is health to their Navill, and marrow to their bones. Joy, it is one of the principall passions of the sensitive part; yet as annext unto the Rationall proper onely to a reasonable Soule, arising from an Object eyther good, or seeming to bee so; unto which the heart opens as a friend, his armes and his boosome to imbrace a friend: so this opens the hidden roomes and secret closets of it selfe, to cōtaine the pleasure that is presented unto it.

Thus in effect is the definitiōn of nature, let us heare the addition of grace. It is all both essentiall and integrall, it is all in the whole, and all every part. *My Spirit, (saith our blessed Virgin) My Soule (sayth hee that*

that made Songs with all his might, and loved him that made him.) *My Soule ſhall rejoyce in the God of my ſalvation.* Come we to the body: My heart and my flesh rejoyce in the living God. For the ſuperficies and face. My beloved is white and ruddie, and ſuch are all they that put their truſt in him. Whether he be poore or rich, if hee have a good heart towards the Lord, hee ſhall at all times rejoyce with a cheerefull countenance. For his Lute and harpe, for the Daughters of Muſicke, the voyce of joy and health is in the dwelling of the righteous. And laſt of all for his habit; Let thy garments bee alwayes white, and let thine head want no oyntment: as the Preacher ſpeaketh.

Paſ. 82.20

Cant. 5. 10.

Eccles. 36.4.

Paſ. 119.5.

Eccles. 9.10.

This

Eccles. 11. 3

Psal. 73. 24.
Iob. 35. 10.

This (Beloved.) Such is the Subject in my Text , not streightned in himselfe, but open, and enlarged as the Sea. For grace, it is not so scantie, it is nothing so narrow as nature. Come we to the Object, it is transcendent too : It is good, not apparent, but absolute : It is the most supreame and Sovraigne good , the hony-combe with the hony : *It is the chiefe of sweet things*, as the Sonne of Syrach speaketh. *I have none in Heaven but thee, and there is none in Earth that I desire in comparison of thee.* It is God that giveth us Songs in the night season, it is the God of Consolation and Comfort. And how then (beloved) how shall I expresse the affection, how shall I open the joy that issues from hence: Shall

I say it is like that in Harvest, or the joy of them that divide the spoyle, or of such as keepe holly-daye. Nay, there is nothing upon Earth, that can so much as shadow it unto us. It is as the fullnesse of Joy, it is as theirs in Heaven, as the morning starres that doe sing together, and as the Sonnes of God, that doe shew for joy. *Gustatur hic unde ibi satiemur* (faith St. *Augustine*) It is a Cluster of *Canaan*, it is a cast of that new Wine, which wee shall drinke with him in his Kingdome. *Stilla & guttula est de flumine illo descensans*, (faith Saint *Bernard*) It is as the dew of Heaven, it is a draught of that River that maketh glad the Citie of *God*. What shall I say? It is a pure influence flowing from the glo-

Job. 38.7.

*Aug. In. Ps.
99. H.*

*Bern. de Gen.
bis Apoll.*

ry of the Almighty. It is the brightnesse of the everlasting light, and that unspotted mirror of Heaven. All these things which in some measure may expresse the affection, they plucke off the covering, from the face of the Saints, and the vaile from such as mourne in *Syon*. Thou meetest him that rejoyceth and worketh righteousnesse; as the Lord doth us, so we the Lord, both by nature and Grace doe we goe out as it were, doe we meet him in this Injunction of Joy. *Ita se beatos esse omnes, vel le consonant, quemadmodum, consonarent.* Si hoc interrogetur se velle gaudere, saith Saint Augustine in his Confessions. As all men doe affect felicitie, so that which is the Diamond in the Ring, that which is inclosed with-

Esay. 64. 5.

Aug. Conf.
lib. 10.

within it, Joy and gladnesse of heart. O how happy then are we, how good and gracious is the Lord, that enjoynes that, which is the desire of our soules; that which we so earnestly letke of ourselves. *Open*
ur caput si in ibi regnus quia non
deceas vel sponte fecisse, saith Phili-
pines: and it is the wish of the world too. Who but would willingly bet injoyned that, which is the Joy and rejoicing of his heart? Let the Lord command us what he will, so that we will but what hee commands. *Præcepta eius non sunt*
gravia, his yoke is easie, and his
burthen light. His Statutes are right and rejoice the heart. All that he requires of man, it is his felicitie, it is his happiness, it is his Heaven upon Earth. *To*
rejoyce,

Phil. Epist.

Job, 5.3.
Mat, 11.3.
Psal. 19.8.

Eccles. 3.12.

Psal. 68.3.

reioyce, and to doe good in our lif. Both these as they are united by the Spirit, so they may not bee severed by a man: for as there is no good under the Sun but to reioyce, so there is no Joy but in doing good. Let the righteous (saith the Prophet David,) once and againe, nay in third time hee names in effect who they are, unto whom our Apostlt speakes. Let the righteous be glad and reioyce before God, let them also be merty and joyful. See how affluent, how exultant is the joy of the Saines, how full and copious is the Prophet in the point. Though not a cypher in the Psalmes, he hath many words to expresse one and the selfe same thing. This is the Dialect of the Holy Ghost, these things are written:

That

Job. 25.11.

Psal. 32.13.

1. Cor. 3.2.

That his Joy (which no man can expresse, but he that hath it, nay hee that hath it cannot expresse it) might bee filled in us. Bee glad, o yee righteous, and rejoice in the Lord, and be joyfull all yee that are true of heart. There are many more places that I might produce to shew you the superabundance, the streames of consolation, the joyfull gladnessse of such as are in the state of Grace, but as St. Paul to his *Corinthisians*, *Ye are our Epistle*; So I unto you, yee are the proofes, you your selves are the places unto which I referte you. Have yee received the first-fruits of the Spirit? Hayt you tasted of the heavenly gift? Have you beeene made partakers of the powers to come,

Songs

Psal 45.8.

Esay. 22.17

Songs of Sion; the Anthems of Heaven, they are more than written within you. A stranger may not intermeddle with, neyther can hee possibly conceive this joy. It is farre beyond that of the Sonnes of men. *Preconsecratis*, true not onely of Christ, but of all those that are his. They that love righteoufulness and hate iniquitie, they are anoynted with the Oyle of Gladnesse above their fellowes for the worke of righteousness it is peace. Is not that enough? It is more, quietnesse and assitance forever. Oh how erroneous then, is the opinion of such as imbrace this present world. Such as suppose all our wayes to be grievous? That imagine Religion to be nothing but melancholy, full of anxi-

tie,

tie, vexation, and feares: Oh that they would but turne into her, that they would but repose their Soules with her; without doubt they should find more pleasure, than in that which they so eagerly pursue. Her consolation hath no bitterness, and to live with her hath no sorrow, but mirth and joy. Her wayes are wayes of pleasantnesse, and all her paths are peace. *Delectationes enim non perdimus, sed mutamus de corpore ad animum, de sensibus ad conscientiam,* saith St. Bernard. We doe not lose our delights, but wee change, not for the worse, but for the better; from the body to the soule, from the senses to the Conscience. In stead of the pleasures of Pharaohs Court, we have those of

Prov. 3. 17.

Bern. de vita
solitar. pag.
1027.

the Land of Canaan : for the delights of the Sonnes of men, we have the consolations of God, Quietnesse, Peace, and Ioy in the Holy-Ghost, joy unspeakable, and full of Glory.

Goe to then, you that joyce in that which is naught ; You that spend the time in mirth, and in a moment goe downe to the Grave ; you that say as they in the second of Wisedome : Come on, let us enjoy the good things that are present, let none of us passe without part of our voluptuousnes, let us leave the tokens of our ioy in every place. Doe but joyne your selves to the Saints, doe but adhere to Heaven. Let your soules but cleave unto God, and he shall give you the desire of your hearts : you shall be satisfied with the plenteous-nesse.

Job.21.13.

Wisd.2.6.9

nesse, with the pleasures of the life that now is ; and of that which is to come : even in this Valley of teares, *He shall give you drinke out of his pleasures, as out of a River.* Wherefore, you that have wearied your selves in the wayes of wickednesse, and destruction, returne unto your rest ; and for famine, huskes, and Swine ; or, if you will, strange women, Harlots, and the like : you shall heare of joy and gladnesse, you shall be received with musicke and dancing, not onely of others, but of your owne Soules. Doe this then : *Hac ante omnia fac,* sayth *Seneca* as divinely as if he had beene St. PAUL's Disciple indeed. Above all things doe this, *Disce gaudere, Learne to Rejoyce.* It is a lesson, unto

Psal. 36. 8,

Lu. 15. 32.

See Epist. 2.

which though we are incited of our selves, though we are scholars by nature, yet no man attaines unto it, but he that breaks off his transgression, hee that forsakes his sinne, he that purgeth his conscience from dead workes, to serve the living God, who hath reserved the bloud of the grape, the purest pleasure for piety, and appropriated his joy unto those that are his; But as for the ungodly he writes bitter things against them, and in the middest of their mirth, he makes them to possesse the sinnes of their youth; so that as their mercies are cruell, so their very joyes are but Wine mingled with Mirth. They are like the City in *Sophocles*, of which *Eustarch* often makes mention, that

that it was full of exultation and triumph, full of shouting and joy; and withall as every towne that is taken with the enemy, full of Lamentation, weeping, and mourning. It is so with the wicked: Even in laughter the heart is sorrowfull, and the end, nay the middest of their mirth is heavinessse. *Non est gaudere impijs*; So Saint Augustine, so Saint Barnard, so most of the Fathers reade that place of the Prophet: *There is no ioy to the wicked*. And least beholding their prosperity, you should stagger at the truth; *Non dicit homo, sed Dominus* (saith the same Father:) It is the voyce of God and not of man. Once, yea twice, nay a third time hath he deepeley expressed himselfe in the poynt. Doe but marke

Prov.14,13

Ec. 48. 22.
An. Pf. 96.7
Bern. de verb.
Apost. & a-
libi sapius.

Psal.7.15.

Ecel.14.20.

the Metaphors, doe but observe the similitudes concerning the ungodly, and you cannot but deplore the joyes of the most glorious sinner upon earth. *He travaleth with mischiefe, he bath conceiveth sorrow,* See; that which is the fruit of his wombe, that for which hee takes so much paines, his very pleasures, they are the pangs of a woman in her travell. Againe: The iniquity of the wicked it dryeth vp the Soule, though his mouth bee filled with laughter: Though lasciviousnesse like oyle make him looke with a cheerfull countenance, yet is hee full of heavinessse within; Like some wilde Beast layed over with vermillion and paint, and covered with red, as the wise man speaketh. Whatsoever he seemes

seemes for to be, doe but enter into him, and you shall see, that his heart is ashes, and his hope is viler than the earth, all his dayes are sorrowes, his delights are griefes, and his soule taketh no rest in the night season.

Prov. 23.5.

To conclude; his wayes are hedged with thornes, and there is a snare in all his paths. In the transgression of an evill man there is a snare, but the Righteous doth sing and Rejoyce. The Corollarie, the use that we are to make of the point, it is this: To flye from sinne, as from a Serpent, for the poyson thereof doth drinketh up the Spirit, and its venome, it is the curse of the heart. But joy, and honour, and glory, and a crowne of rejoicing, shall bee to every one

Prov. 15:
Hos. 2.9.
Prov. 29.6.

Eccl 27.2.

that departeth from iniquity, who is onely capable of this exhortation of S. Paul, Rejoyce.

2

1

2

*Ansel. in la.
cum Plat.
Mor.*

*Arift. Eth.
lib. 1.*

I proceed to the Extent, or Longitude of the affection. Alwayes: 1. At all times, as some doe interrpret; or as others, 2. In all Estates. For the first: Rejoyce in the Lord, *Non per intervalla, ut modo gaudeat is, modo non gaudeat is*, saith Anselmus on the place; not by startes, not as they say of Songs, that they consist of sounds, times, and rests betweene: but continually, without intermission, not onely in habit, but in Act. For though in Philosophy the yr blessed man *per dimidium vita*, doe not differ from the wretched, it is not so with us, that are in the state of grace. *Our bed is greene*, sayth the Spouse in the

the *Canticles*. Even in the season of sorrow, even in the most disconsolate time, there springeth up light for the righteous, and joyfull gladnesse for them that are true of heart. While the ungodly pineaway in their iniquitie: *They have Songs (saith Job) Songs in the night season:* Such as are not farre from the Hallelujahs of Angels. Though not vocall, though they may not be heard, they are celestially, heavenly, and divine. As whē an holy solemnity is kept, and gladnesse of heart: As when one goeth with a pipe to come into the Mountaine of the Lord, the mighty one of *Israel*: the God of consolation, (well may they lay them downe and take their rest) the Comforter himselfe, he illuminates,

Cant. 6. 16.

Psal. 97. 11.

Iob. 35. 10.

Esay. 30. 29

nates, he inlightens, with that which is a thousand times more clearer than the Sunne; with the spirit of Wisedome, with the Revelation of himselfe, and him whom he hath sent, Iesus CHRIST. So he giveth his beloved sleepe. And therefore, Let the Saints bee joyfull with glory, let them rejoice in their beds, as the Prophet David speaketh.

Now for the day: Not a Moment but administers matters of joy. *Behold* (saith the Prophet) *his compassions faile not*. They are new every morning. There is a continuall flowing; There is an incessant supply of that which maketh glad the heart of man. *Our glory* (to speake with that upright and Just man) *our glory, it is fresh, with*

Psal. 149.5.

Lament. 3.
22.23.

Iob. 19.20.

ithin us. And our bone it is renewed in our hand: Our strength restored, and in our body there is spirit and life.

Goe we forth to our labours; behold a blessing in the Field, and he that is with us, injoynes us to joy therein. Thou shalt rejoice before the Lord, in all that thou puttest thine hand unto. Doe we behold the dew of Heaven; and the fat of the earth; The things that concerne the body they are to put gladnesse into our hearts. Thou shalt rejoice in every good thing that the Lord thy God hath given thee. Thou and thine house, not onely without but within; where the Lord hath crowned thee with blessings, and plentifully expressed himselfe in his boun-

Eccles. 2. 24.
Ibid. 3. 22.

Deut. 12. 18

Psal. 4. 8.

Deut. 26. 11

tie

Psal. 23.5.

Hbd.

Egy. 28.4.

ty unto thee. Thou hast annoi-
ted mine head with Oyle, and
my Cup shall be full. But all
these things, they are nothin-
unto that which immedietly
followes: Thy loving kindnesse
and mercy, shall follow me
all the dayes of my life. For the
things that concerne our cor-
porall Estate, for the gloriou-
beautie that is in the fat of the
Valley, (in thy Barne, Wine-
presse, or something nearer un-
to thee) it is as the fading
flower, or as the hasty fruit
before the Summer, whiche
when he that looketh upon it
and seeth it, even while it is in
his hand hee eateth it up. But
though these things perish,
though they bee taken away,
though there were a famine in
the Land; yet have wee the
food

oynood of Angels, meate and
drinke that you know not of.
Although the Figge-tree shall
not blosome, neyther shall
the fruit be in the Vine: Though
the labour of the Olive shall
faile, neyther the Field shall
yield any meate, the flocke shall
not be cut off from the Fold, and
there shall bee no heard in the
stalles: Yet I will rejoice in
the Lord, I will joy in the God
of my Salvation. *Hab. 3. 19.*

Hear a fountaine indefficient,
heare an object that makes our
joyes as the dayes of Heaven.
Though it be the 3. part of my
Text, I cannot but incroach up-
on it, forasmuch as our affection
would faile, if not fastened a-
right: for how could we rejoice
alwayes, but in him that is with
our variablenesse and shadow of
changing?

How

Hab. 3. 17.
18.

Bern. Serm.
de Numia
falla pras.
vita.

Wisd. 2,7,8

How could we alway Rejoyce
but in him that abideth for
ver? *Gaudium in Re converti-
li mutari necesse est Re mutari*
saith St. Bernard. Now you
know, all the glory of the
world, it is as a Morning
Cloud, and as the early dew
fades away. Hence I suppose
the followers of Pharaoh
Court, being conscious of the
inconstancy, are so solicitous
for the season, so carefull that
they loose no time. *Let us*
Flower of the Spring passe by us
*say they in the second of Wise-
dome.* *Let us crowne our selves*
with rose-buds, before they bee
withered. See how short, how
inconstant are the joyes of
Summer; who sayes the more
when he compares them unto the
lasting of a flower, unto the

life of a Rose; They are indeed but as the dust that is blowne a way of the Winde. Like the thin froth, that is driven with a storme. Like as a smoake, which is dispersed heete and there with a tempest. In a word; the tryumphing of the wicked is short, and the ioy of the hypocrite is but for a moment.

To ascend something higher, to speake of that which concerneſ the visible Church. Our Feasts, they are but solemnities for seasons: They are but dayes of joy for set and appoynted times. *From the Moone* (sayth the Sonne of Syrach) *is the signe of Feasts*; A light that decreaseth in her perfectiōn: A right Embleme of some such as will seeme to bee of us.

How-

Wisd. 5. 4

27. 11. 20. 19.
b. 1. 2. 1. 1. 1.
m. 1. 1. 1. 1. 1.
l. 1. 1. 1. 1. 1.
d. 1. 1. 1. 1. 1.
a. 1. 1. 1. 1. 1.
c. 1. 1. 1. 1. 1.
t. 1. 1. 1. 1. 1.
e. 1. 1. 1. 1. 1.

Eccles. 43.7

Prov. 15.15
In the Old
translation
it is a good
conscience,
in the new a
merry hart.

Sen. Epist. 59

Howbeit they halt betweene
God and the World, their joy
it is not univocall nor even, it
is neyther true nor constant.
But he that hath a good consci-
ence (saith Salomon:) And (as
if they were convertible
termes) hee that hath a merry
heart hath a continuall Feast.
For the Moone, whatsoever is
obnoxious unto change, for all
that is mutable, is under his
feet. *Animus sapientis velu*
mundi status super Lunam, semper
illuc serenum est. It was a speech
too high for an Heathen, it is
onely fulfilled in the soule of a
Christian, which is as that place
above the Moone, where there
is neyther thunder nor light-
ning, neyther storme nor tem-
pest, nor any such thing; No-
thing there but a glorious splen-
dor.

dor, a delightsome light, a continuall calme, a settled Quietnesse and tranquilitie for ever. Thus much for the time.

Now in the second place there are some that understand it of all Estates, Alwayes. Not onely when the Candle of God shines over our heads, nor onely when we behold the Sunne in his brightness; but in the evill day, in the time of trouble and affliction, we are to rejoice; *We are to take pleasure* (as St. PAUL saith) *in infirmities, in reproaches, in necessities, in persecutions, and anguish.* For these things they come not forth of the dust, neyther doth trouble spring forth of the ground; no, it is inflicted of a Father, it is præordayned of him that worketh all things for the best unto

D.

those

2. Cor. 12. 10

Iob. 3. 6.

Rom.8.18.

Heb.12.11.

Psal.31.8.
Act.16.25,

Psal.23. 4.

Psal.94.19.

those that are his. And howbeit, no correction for the time seemeth joyous but grievous; yet when the hand of the Lord is heavie upon us, hee remembreth our soules in trouble, he compasseth us about with songs in the prison, hee administreth matter of joy. *Baculus & virga*, Thy Rod and thy stafte comfort me, Not onely in respect of the fruit and effect, but the plentifull expression of the Spirit, who is most copious of his consolation in the fierie tryall. In the heat of pressure and affliction, *Secundum multitudinem dolorum*, so the Latines reade it, According to the multitude of sorrowes that I had in mine heart, thy comforts have refreshed my soule. Where suffrings abound, there consolations

lations also abound much more. I am filled with comfort (saith St. Paul) I am exceeding joyfull in all our tribulation.

2. Cor. 7. 4

O the blessed, O the happy Estate of all the Elect ; whose very sorrowes are sweeter than the joyes of the wicked : whose afflictions are to bee preferred before the pleasures of the ungodly. *Vinum aquâ factum*, (to use the allusion of St. Bernard) they drinke more than the blood of the grape, their water is turned into wine. The best, farre more pleasant, than that which is naturally so. For the affliction you object, it is not worth the naming. It is lesse than nothing, in respect of that secret comfort of the hidden treasure of the heart. *Velut nubes levis transit* (to sanctifie the

Bern. de ver-
bus Apostolis,
Non est reg-
num Dei E.L.
ca.

Sen. Epist. &c.

2, Cor. 6. 10

Aug. in Psa.
48. tr. 2. g. b.

Eccl. 22.

words of the Stoicke) It is but as the morning mist before the Sunne, or indeed not so much; It is but *Quasi*, some thing as it were. *Quasi tristes* (saith Saint Paul) *as sorrowfull, yet we alwayes reioyce*. See, *tristitia nostra habet Quasi, gaudium nostrum non habet Quasi*, saith St. Augustine. Our sorrow it is as the shadow of a dreame, at the most it is but something as it were; but our joy, it is so indeed, it is both compleat and constant, it is full and perfect, it may not be removed, no not so much as interrupted. As timber guirt and bound together in building may not bee loosed with shaking; so is the soule that is knit unto the Lord; in whom all the fabricke is fitly framed, it is established, it standeth fast and

and will not ſhrinke; it is ſtrengthened with all might according to that glorious power, unto all patience, and Longſuffering with joyfulneſſe.

Coloff. 1. 11

I have ſatisfied what happily might be objected from affliction, the poynt is as yet beſet with opposition by Repen- tance and Temptation. First, for Repentance: It ſhould ſeeme that it is wholly averse, that it is cleane contrary unto this exhortation of St. PAUL. For the picture of a Penitent in the phrase of the holy-Ghoſt it is this. First for his habit, it is ſackcloſth, it is the garment of anguifh and mourning. For his Site, he lyes downe in his ſor- rowes, he wallowes in aſhes. For his Person, his head is full of water, his eyes are a Foun-
D 3 taine

Ion. 3. 5.

Lament. 2.

Ierem 9.1.

Iob.16.16.

Psal.102.9.

Ezech 34.

Rom.8.26

Psal.22.14.

Prov.18.14

taine of teares, his face is foule with weeping, and on his eylid is the shadow of death. For his fare, he is fed with Wormwood, and his wine is water of Gall, he eates ashes as it were bread, and mingleth his drinke with weeping. To come something nearer unto him : for his speech, it answeres the originall, it is contrite and broken, it is often interrupted with sighes, *Even to the breaking of the loynes*, as the Prophet speaketh. *Gemitibus inenarrabilibus, with sighes that cannot be uttered*, as the Apostle speaketh.

The halfe of the objection is not yet at an end. Within, you shall have an heart in the middest of his body, like melting waxe. His spirit is wounded, and a wounded spirit who can beare?

beare? For his bones they are broken, and from the Crowne of the head, unto the sole of the foot, there is no health in his flesh, by reason of his sinne. In a word hee is like unto the Roll of *Ezechiel*, in the which there was written within and without, *Lamentation, weeping, and mourning*. So that the words of St. *Paul*, the voyce of joy unto him, (call me not *Na-omi*, but call me *Marab*) it is as laughter at the Grave, it is as Musicke at the house of Mourning.

Vnto this we reply, that the
heart of a penitent knowes his
owne bitterness, and a stran-
ger may not intermeddle with
his joy. The one it is as occult,
as invisible as the other ; How-
beit where sinne aboundeth,

D 4 there

Psal. 51. 8.
Psal. 141. 8.
Psal. 38, 3.

Ezecch. 2. 10

Rush, I., 28.

Prov. 14:10

Rom. 5.20,

Prov. 20.30

Bernard.

Can. 2.6.

therc Grace aboundeth much more. So in the repentance not to be repented of, our consolations are more than correspondent to our sorrowes. The blewnesse of a wound, it cleanseth away evill, so Repentance sin, whose cuts are as it were of a two edged Sword. Besides the effect, the cause, it is a comforter, the holy Ghost, that is spread abroad in our heart, by whose society our penitency is made pleasant: *Et ut ita dicam, amaritudo nostra dulcissima*, saith Saint Bernard. Our bitterness it is sweet, not onely to the Angels, that rejoice at the conversion of a sinner, but so to our owne soules. Our very fighes and groanes they are like Pillars of smoake, perfummed with Mirrbe and Frankincense, (in the

the phrase of the Spirit) and with all the powders of the Merchant. Our teares (besides their operation, which is to make our sinnes melt away, as the yce in the faire warme weather) even in the instant that they run downe the cheeke, they are as strong drinke unto him that is readie to perish; they rejoice, they make glad the heart of man. *Et plerumq; ut in ipsis pijs*
actibus illa interim gaudij claritas
erumpat, saith Saint Gregorie. In, or indeed out of the middest of our teares, there ariseth light as it were out of darknesse, serenitie of the Soule, and brightness of Spirit. *In profuso gan-*
dio Lachrimæ erumpunt, sayth Tertullian, and our observation the same, there are often teares in our joy, and so not seldom

Greg. Mor.

Tertullian.

if

Lact. deira
Dei, pag. 483

Plat. 56.2

if spirituall, there is joy in our teares. *Orbem vitreum plenum aquâ si tenueris in Sole, de lumine quod ab aquâ refulget ignis accenditur etiam in durissimo frigore*, saith *Lactantius*: If you hold an hollow round glasse in the Sunne, from the light that it casts an heape of coales is kindled, it yeeldeth an heate that will make a fire even in the middest of Winter. How true this is in Nature, I know not, sure I am in Grace it is so. Our teares they are put into a bottle, they are the lustre of Grace; The Sunne of Righteousnesse shines upon them, and from the heate there is derived another, an influence as it were, an effect of him that Baptizes with the Spirit and with fire. It is a vehement desire and zeale too,

of

of thoſe things that proceed from that godly ſorrow. In the ſecond to the *Corinthians*, it is a paſſion composed of griefe, or at leaſt ſomething like it, griefe and gladderneſſe of heart. *Penitens de peccatis dolore gaudet*, He that forroweth for his ſinnes, he rejoyceth for his ſorrow.

2. Cor. 7. 11

Now for Temptation, it is the King of terrores, it is the Artillary of Hell, it is the ſtrong mans battell Axe, and his weapons of Warre; and yet behold from hence there arifeth joy to the Righteouſe; even in the extremitie, even in the heate and violence thereof. The Angels themſelves, nay hee whose ſtrength is ſcene in infirmitieſ, hee that lifteth up thoſe that are caſt downe, hee adminiſters Might, Alacritie, and

3. Temptati-
on.

21.01.12

and consolation unto us.

Ezech. i. 4.

So that our temptation, it is as the Whirlwind in the first of Ezechiel, that came out of the North, a great Cloud and a fire unfolding it selfe, but withall a brightness was about it, and out of the middest thereof, as it were the colour of Amber. It is so with that which strikes terror unto us, the temptation of Sathan; there is often serenity, joy, and brightness of spirit, even in the middest thereof. *Cogiturnos adversarius ad sua damna tentare*, saith St. Ambrose. The Serpent is wounded with his owne sting, his temptations they are against himselfe, and for the honour of *Israel*; for by this meanes hee and his, the Divels themselves, are subject unto us; by this meanes we overcome the

Ambrose.

Luk. x. 19.

the evill, we tread upon Serpents and Scorpions, and over all the power of the enemy. Wherefore my Brethren count it all joy, when yee fall into divers temptations.

You see now how every way you may fulfill and answer the exhortation of the Apostle. There is joy in the light, and joy when grosse darkenesse covers the Earth; Ioy in our beds, and joy in the morning, in the Feild, in all that wee set our hand unto. There is joy in that which is our portion under the Sun, the good things that God hath given us; and though they be slight & momentary, though they be taken away, joy in him that is more than they all.

It was the opinion of *Plato*, that the Celestiall Orbs with their con-

Iam, 1.2.

plus.

Wisd.19.18

concourse and meeting, they hit
our harmony and make Musick
not unworthy of Heaven. It is
assuredly so with the precious
stones of *Syon*, even here upon
Earth; all that wheeleth about
them, or indeed is as wisely or-
dered, as sweetly disposed by
that supreame Providence, as
the things that are above. It
worketh jubilation and joy, the
voyce of melody and gladnesse
of heart. So that as in Psalte-
ry notes, change the Tunes, and
yet are they alwayes sounds; so
is it heere, though our Estate
doe alter, though we continue
at a stay, though sometimes we
abound, and sometimes are ~~and~~
based, though one while in af-
fluence and health, another in
sicknesse and distresse; all these
things they are but as so many
seve-

severall tunes to the Righteous, there is the voyce of joy and gladnesse in them all. Ioy in affliction, and the Lesson of *Lachryme* it is delightsome. Our Harpe, our Lute, it is in the right tune, it makes most melodious musicke (heavenly harmony) when it is monrnfull most. There is joy in Repentance, and in Temptation Ioy: When thou passest through the Rivers I will be with thee, and through the flouds, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burnt, neyther shall the flame kindle upon thee. Neither affliction, nor tribulation, nor distresse, nor temptation, no not all the gates of Hell shall be able to prevaile against thee.

Eze 43.2.

2. Cor. 6.11

I can goe no further, you have all that I can comment on the point. *Our mouth is open unto you, and our heart it is made large* (saith St. PAUL to his Corinthians.) *Dilatamini & vos, Vnclaspe your affections, extend your Soules as a Tent for to dwell in.* Be yee also inlarged. Rejoyce in the Lord alway, and againe I say, Rejoyce.

Sen. Ep.

The third part it is the Object, of which because through this whole discourse I have implicitly spoken already, a word or two shall suffice. Rejoyce alwayes in the Lord. *Ad summum pervenit qui scit quo gaudet.* I am almost perswaded he was a Christian that spake so divinely. Hee is come to the height, in the phrase of the Ho-

ly

ly-Ghost, hee is not farre
from the Kingdome of God,
that knowes how and wherein
to Rejoyce. Howbeit as in a
Race many run, but one receives
the prize; so is it here: though
we are all in æmulation, though
we strive for the more excel-
lent gift, though both our ac-
tions and affections follow hard
after joy, yet few are they that
doe attaine unto it: for accor-
ding to the delights of the Sons
of men, are their aberrations
from it. There is one that re-
joyceth because his wealth is
great, and because his hand hath
gotten much; so most of the
children of this generation.
There are others that account
our life a pastime, the Harpe
and Violl, and the Tabret and
also the Pipe, and Wine are in

E *their

Esay 5. 12.

Wisd. 2.

Prov. 4. 16

Prov. 2. 14.

Sor. Ep.

their Feasts, but they regard not the worke of the Lord, neither consider the operations of his hands, as the Prophet speketh. Next unto these are they, which are empryed from Vessel to Vessel, that they might prove what is that good of the Sonnes of men. They seeke for to solace themselves with variety, and let no flow of the Spring passe by them. In the last place, there are some that sleepe not unlesse they have done mischiefe. *Qui letantur cum malefecerint.* Who rejoyce in doing Evill, and delight in the frowardnesse of the wicked.

For the joyes of all these they are but slight and superficciall; *Frontem remittunt, non percutiunt.* Besides that, they are

are shallow and inconstant, even at the best they are fastidious and unpleasant; but sorrowes indeed, but waters of gall in respect of that which is ordered aright, unto the object in my Text. How much better is thy love than wine, and the smell of thine oyntment than all spices! Should the windowes of Heaven be opened, should the Mountaines drop new Wine, and the Hils flow with milke. Might every Man be Heire of that inventory in the second of *Ecclesiastes*, of those severall delights of the Sonnes of men: all these things they were not worth the naming; they were vanitie and lesse than nothing; in respect of the person in whom we are injoyned to Rejoyce.

E 2

What

Cant. 4. 10.

Eccles. 2. 1,
2, 3, 4, 5, 6, 7
8, 9, 10, 11,
12.

Bern. patr.
Sermon.

Bern. ad
Iudas.

Cant. 5.16.

What shall I liken to God, or with what comparison shall I compare him? *Cui aliunde comparata omnis iucunditas maror est, omnis suavitas dolor, omne dulce amarum*, saith St. Bernard. Extract what you can from his Creatures in Relation unto him, it is but as the drop of a Bucket, and as the smallest dust of the ballance. Whatsoever the world affecteth, as Riches, Honour, Pleasure, or the like, they are all in him, and more also. In a word; *Ipse fecit omnia, ipse habet omnia, ipse est omnia*; saith that sweet Father: He is the Maker of all things, and the Owner, they are all his, but hee himselfe is more than they all. This is my beloved, and this is my friend, O yee Daughters of Ierusalem. This in him

himselfe; Let us see now what he is unto us.

First for affliction, In the time of trouble he is an hiding place from the Wind, as a Covert from the Tempest, as Rivers of waters in a dry place, as the shadow of a Rocke in a weary Land. And not onely so, but he deviseth blessings towards us, he rejoyceth over us to doe us good with his whole heart, and with his whole soule, as the Prophet speaketh after the manner of men, because of our infirmities. As the Bridegrome rejoyceth over the Bride (that is an other *αἴρεται παθεῖσα*) As the Bridegrome rejoyceth over the Bride, so shall the Lord rejoice over thee. So neare is the Relation betweene him and us: *My beloved is mine, and I*

Esa. 25.

Ier. 32. 41.

Esa. 62. 5.

Cant. 2. 16.

Esa. 61. 10.

Psal. 18. 8.

am his. And how then can wee but sympathize, how can wee but answere his affection, and paralell (if it were possible) the joy of our dearest? I will rejoice in the Lord, my Soule shall be joyfull in God, for he hath cloathed me with a Robe of Righteousnesse, as a Bride-groome decketh himselfe with ornamēts, & as a Bride adorneth herselfe wth Jewels. Many more are the attributes of God, in that which might amplifie the joy of his chosen. As that hee is our Shepheard, and our strength in temptation, in the day of our spirituall battell. So David: *The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my Song I will praise him.*

But

But heare the end of all the felicity of the Chosen : that which includeth the Heaven of Heavens, the transcendent cause of the dilatation of the hart. Behold, God is my salvation, I will trust and wil not be afraid, for the Lord **ΙΒΗΟΒΑΗ** is my strength and my Song, he is also become my salvation. Therefore with Joy shall yee draw water out of the welles of Salvation. Heare our confidence; well may we rejoice in hope, it is more than so, it is **πληροφορία** it is the full assurance of the Saints. So that we passe (being sealed unto the purchased possession) we passe from Glory to Glory, as by the Spirit of the Lord. The expectation (our present estate) the expectation of the Righteous it is

Esa.12.2,3.

Prov. 10. 28

Psal. 16. 12.

gladnesse, and what then shall the fruition be, when we shall enter into our Masters joy; when we shall be satisfied with the pleasures of his house; when we shall alwayes behold the face of the Lord, in whose presence is the fulnesse of joy, and at his right hand his Sonne our Saviour, pleasures for evermore? To him with the Father and the Holy-Ghost, bee ascribed all Power, Praise, Majesty, Might, and Dominion, both this day and for ever.

Amen, Amen.

THE

THE SECOND Sermon.

Our fellowship is with the Father, and with his Sonne Iesus Christ; and these things write we unto you, that your Joy may be full, 1. Ioh. 1. 4.

1. Ioh. 1. 4

I sat downe under his shadow, with great delight, and his fruit was sweet unto my taste: He brought me into his banqueting house, and his banner over mee was love. Cant. 2. 3. 4.

Cant. 2, 3, 4

*Hic est ignis, quem voluit
Christus vehementer accendi.
Bern. of Spirituall Joy. Declamat.*

bernard.

Qui

Augst.

Bernard.

*Qui in viâ sic pascit, in Patriâ
quomodo saginabit?* August. in
Psal.

*Quid erit in Patriâ, si tanta est
copia delectationis in viâ?* Bern.
Declam.

Phil.



PHIL. 4.

The latter part of the 4. Verse.

Againe, I say, Rejoyce.

Here is a deplored, there is a desperate opinion of the wicked; That Piety is pensive: That the Saints are men of sorrowes: That they wast their lives with heaviness, and their yeares with mourning. True it is, I confesse, that many are the afflictions, divers and sundry are the pressures, the troubles of the Righteous; But that which makes

makes a man eyther miserable or happy , it is not his passion but action, not that which he suffereth, but doth. If it bee good, sorrow may lye at the doore, but there is no ingresse, it cannot enter into it : for that which is nearer than the joynts and the marrow, all his inward parts they are poilessed , they are taken up with an hidden, with a secret Ioy. So that what is without, say that it may raze the skinne ; sure I am it can- not pierce the soule. Our Re-joycing it is not shallow, nor superficiall ; it is in the hidden man of the heart, it is the testi- mony of a good conscience: let it be sprinkled with the bloud of the Lambe, let it be purged from the eyill of actions and af- fections, and behold the bones

that

hat were broken shall flou-
ish. You shall heare of joy and
ladnesse, and sorrow, and
ghing, shall flye a way.

What is sayd of Wisedome,
true of Religion also, at first
she will walke with him, that is
her Disciple, by crooked
ways, and bring feare and
read upon him, and torment
him with her Discipline, untill
he may trust his soule, and try
him by her Lawes, and comfort
him; then will she returne the
raight way unto him, and
shew him her secrets. So in the
choole of Repentance; first
anxiety and sorrow, first ter-
ror and contrition, and after
is great a calme, after this Iu-
nition and Ioy. *Nec aliud co-
ntur pietas Christiana quam ut
unitas humanus actus exhiba-
ret,*

Eccles. 4.17

1 Cor. 3.17.

Prov. 3. 17.

1. King. 18.
28.Wisd. 12. 5
Wisd. 5. 7

ret, & tranquilitate animorum, compositisq; affectionibus simili Deo & Angelis quam simili. So Lodovicus Vives answers the misprision of them, that put bitter for sweet, and sweet for bitter; that are mistaken in the supposed austeric and strictnesse of Religion, whose wayes are wayes of pleasantneſſe, and her pathes are Peac. All that ſhee enjoynes it is what? Not to cut our ſelues with knives and lances; not to ſacrifice our ſonnes and Daughters unto Divils; not to goe through Desarts where there lyes no way; but that even here upon earth, having ſuppreſſed our paſſions, and compoſed our affections, wee may anticipate our Heaven, and in tranquillity and peace reſemble

the Lord and his Angels of
Light. *Againe I say, Rejoyce.*

The parts you remember.

First, an affection incited un-
to Act, *Rejoyce.*

Secondly, An Object, In
the L'rd.

Thirdly, the Longitude of
the affection, *Always.*

Fourthly, the Magnitude;
Againe, I say, Rejoyce.

For the present we are to
obſerve.

First, the Matter, *Rejoyce.*

Secondly, the Manner, *Againe.*

Thirdly, the forme infor-
ming, or indeed the bond of
both, *I say.*

Or thus.

First, there is an Ingeminati-
on of an exhortation. *Againe.*

Second.

2

Secondly, there is the party Exhorting, exprest or at least employed in the verse; *Isa.*

3

Thirdly, the poinct or affection exhorted; *Reioyce.* Of these in their order, and first of the Repetition.

Againe.

Gen.3.8.
Luk.15.10

It is the Dialect of joy, it is the phrase of a comforter; the voyce of the Holy-Ghost himselfe, who as he walketh in his Iustice, so hec runneth in his mercy; As he expresseth our sorrowes with an *Aposiopesis*, so our joyes with an *Epizeme*. He fighes out the one, but hec speaks once, yea twice, hec geminates the other, and sometimes more. Though no *Antilogie*, not a word in his Book: but is weighed in the Ballance, yet hath many *Synonymies*, dilatation

tion of phrase to expresse this celestiall affection. Sing, O Daughter Syon; Shout O Israel; be glad and reioyce O Daughter Ierusalem. The Lord hath taken away thy Judgments, bee hath cast out thine Enemie. Zephan. 3.

14. See (beloved) how affluent, how full of water is the River of the Lord. Like that which he spyeled out for his people, It overfloweth his bankes in the time of Harvest. Once & againe, nay a third time and more hee inculcates one and the selfe-same thing. So in the Psalmes: Let the Righteous be glad and reioyce in the Lord, let them also be merry and ioyfull. In a word, throughout this whole volume, you shall seldome heare of this Heavenly affection without an In-geminacion at least. Reioyce in his

Zeph.3.14.

Psal.65,10.

Iesh.3.25.

Psal.68.31

Psal. 105. 3.

Psal. 149. 2.

Psal. 65. 11.

Ioh. 15. 11.

1. Ioh. 1.4

his holy name (saith the sweet finger of Israel,) Let the heart of them reioyce that seeke the Lord. And againe, Let Israel reioyce him that made him, and let the children of Syon be ioyfull in their King. Thus hee watereth the Hils from above, hee sendeth raine into the little Vallyes, He maketh them soft with the drops of the first, of the former and the latter raine. *Habacuk 3. 5.* these things (and thus) have I spoken unto you, that my joy might remaine in you, and that your joy might be full. Hearre his Disciple, and you cannot but confesse, that he learned on his bosome: Surely thou art one of them, for thy very speechi bewrayes thee: *These things I write unto you, that your Joy might be full. 1. Ioh. 1.4.* So our

our Apostle. (O the heavenly
harmony of the Songs of the
Sonneſ of Syon) here is a whole
Quirc, a choyce Consort of him
that ſpake as never mā ſpake, &
of him that tooke pleasures in
afflictions: Christ and his Diſ-
ciples; Rejoyce alwayes in the
Lord. And againe; *A word*
(as the Wiſe-man ſpeaketh)
of a Consort of Muſiſe with
Wine; like a Carbuncle ſet in gold.

Eccles. 32. 5

Ambr. opus
Lyram (o-
cim).

Againe I say, Rejoyce. *Hoc adeo necessarium est vobis quod iterum dico gaudete, non ut quaedam alia semel*; saith St. Ambrose, as he is alleadged by Lyra. Hee that speakes but once for the most part in the incitation of other things, he doubles his exhortation of joy: and without doubr, there is something in it, it is expedient, nay it is

F₂ necel-

necessary unto us, that are in this Valley of teares, that now goe on our way weeping.

Neh.8.10.

The ley of the Lord is your strength. Neh. 8. 10. So in our spirituall war-fare, against those that have evill will at *Sy-on*. Our shield and our Buckler, nay the might of our inward man, it is joy. In the 10. of St. *Luke* wee reade of the 70, that went out to preach the King-kome of God ; that they returned againe with joy, saying; *Lord, even the devels themselves are subiect unto us through thy name.* Cause of triumph, cause of exultation indeed to tread upon the Lyon and Adder, to overcome the evill, to cast downe strong holds, and every high thing that exalts it selfe against the knowledge of God.

Luk.10:17.

God. It cannot but put gladnesse into the heart of man. Yet this I dare say, the joy of the Saints it woundeth him more than this supreame and transcendent power. *Venobis*; As *Hago* the Cardinall sweetly applyes the words of the *Philistines*, when they heard the exultation, the shouting of the Host of *Israel*. *Woe unto us, for there hath not been such a thing heretofore, woe unto us. Bis dicunt venobis, sicut hic dicitur bis, Gaudete.* According to the joy of the Saints, so is the sorrow above and besides their Hell. The sorrow of that uncircumcised Host. Their woe it answers, and the repitition in the Text. *Rejoyce, always in the Lord, and againe I say, Rejoyce.*

2. Sam. 4.7.

Hug. Card. in
locum.

The next thing wee are to observe, it is the Quantity and the constancy of our spirituall joy, expressed or at least implied in the Reiteration Againe. The word it puts a difference betwixt the joyes of the Saints, and the delights of the Sonnes of men : In which though you empty your selfe from Vessel to Vessel; though you make proofe of those things in the booke of the Preacher; In all the pleasures of Pharaohs Court you cannot finde this Againe. Quod delectat momentaneum: though the guilt of sinne be eternall, yet the joy is not so, but of a moment, but of a minute, but of the twinkling of an eye. In the fist of Wisdom there are sundry similitudes to expresse it unto you.

What

Eccles. 2, 1,
2, 3, 4.

What hath Pride profited us, and what good hath riches with their vannting brought us? All these things they are passed away like a shadow, and as a Post that hasteth by, and as a Ship that passeth over the Waves of the Waters, which when it is gone, by the trace thereof cannot be found, neyther the Path way of the Keele thereof in the Waves. Or as when a Bird hath flowne through the ayre, there is no token of her way to bee found. See how swift, how transient, how voluble is all that is in the world. The lust of the flesh, the lust of the eyes, and the pride of life. Besides their brevity, for the most part they end in bitterness, and in the enjoying they are fastidious and unpleasant. Not to speake of them in grosse, but to single out

Wisd 5,8,9,
10,11.

some of your beloved sinnes, as Concupisence, Drunkennesse, and that which you call pastime. Were they such as you suppose, yet evill in this, that they vanish with a breath, and even in the enjoying they perish.

For the former. Come on, sayth the woman, whose lips drop as the hony-combe, and her mouth is smoother than Oyle: *Come on, let us take our fill of loves; how long? Brevis & non vera voluptas.* Let us take our fill of loves untill the morning: but see what followes. Before that time (every Sinner is a lyer) before that time he is in bitternesse of spirit, and a dart striketh through his liver.

In the next place is the darling

Prov.7.18

Orid.

Prov.7.23.

ling of our dayes, Drunken-
nesse; a sociable and insinuating
sinne, that flatters with the pro-
fession of joy: But marke but
the end thereof, *Vnius hora bi-
larem insaniam longi temporis te-
dig pensat*, as the Stoicke; *At
the last it biteth like a Serpent, and
stingeth like an Adder*: as the
Preacher speaketh.

Sen. Ep. 29

Prov. 23. 32

Now for those things that
are indifferent: Our Feasts they
are turned into mourning, and
our Songs into Lamentation. Am.
8. 10. In a word; *The Vine lan-
guisheth; the merry hearted doe-
sigh; the mirth of the Tabrets cea-
seth, the noyse of them that reioyce
endeth*: *Esay. 24. 7.* So not
onely in the time of Famine, so
not onely in the time of dearth,
but when the wine & oyle put-
teth gladnes into our heart both

Am. 8. 10.

Esa. 24. 7.

in

in peace and plenty: The world and the glory thereof it paleth away; and when once gone, thou mayst as soone make the flowers greene that are withered; as soone mayst thou recall the Sunne from his course, as redintegrate the joyes and pleasures that are past. Which though they were alwayes present, though of constancy and continuance, yet for this very cause would they be loathed of us. *Satietas mortales capit etiam mellis & florum venenis,* sayth Pyndarus as hee is alledged by Sculcetus. If thou eate too much hony, the end thereof will bee gall: Sweetnesse it selfe, in time turnes to choller. *Quosdam ad mortem adegit illud robidarum deliciarum,* Quo usq; eadem? Saith Seneca. Satiety for the most.

Sculcetus.
de
Gaudio.

Seneca.
de
Gaudio.

most part it breeds dislike, and no such surfeit as of pleasure and joy: it endeth in furie or deepe discontentment at the least.

O the dolefull estate, the deplored delights of the Sonnes of men; that are neyther solid nor certaine: or if so, if of continuance, they cause satiety and loathing. The reason, it is our Aberration from the right Object. So Aquinas. *Delectatio in affectibus anima proportionatur quieti in corporibus.* Joy in the affections of the mind, it resembles Rest in the Physicall body. *Sed appetitus corporis naturalis non quiescit nisi in loco connaturali.* Strange, that our affections should not be on the things that are above. The naturall body cannot rest but in its

Aqu. 12. d.
Qua. 31.
art. 7.

its proper place: whence I may inferre, that it is as easie for a stone to lodge in the ayre, it is as easie for the earth to ascend up on high, as the Soule to bee at peace, to enjoy it selfe in whatsoeuer (but with relation to God) in whatsoeuer is under the Sunne.

So farre the similitude holds. Heare the difference, the inclination of that which is inanimate, it is at rest, it ceaseth in the place that is appointed for it. But the soule not so: When her joy is full, her affections are fresh; and behold there is neyther surfeitt nor sorrow, there is neyther loathing nor satiety in them: They that feare the Lord shall always Rejoyce. A peculiar, a priviledge proper to the pretious Sonnes of syon; whose joy

joy not the enjoying, neyther Estate nor time can take away from them. It is established in the Lord, and it standeth fast: It is once and for ever, it is alwayes and againe. Thus much for the difference betweene the joyes of the Saints, and the delights of the Sonnes of men, expressed or at least implied in the Reiteration, *Againe*.

To descend to particulars. Solet *Apostolus Paulus* in verbis *es-
sebreviis, in sententijs copiosus*, saith *St. Bernard*. And my Text the same. In which there are two sentences in one word. *Gauden-
tia de ijs qua expectamus, & gau-
dendum de ijs, qua sustinemus*, saith *St. Augustine*. All this in the word *Againe*. We are to rejoice in the future for the good that we hope for, and in the

³
Bernard.

*Aug. in
verb. Ap.
Serm. 2.*

Psal. 33. 20

Rom. 13. 12

Sen. 175. Ep.
99.Damas. 1.
Agu. 12.
Luz. 32. 27.

3. II.

the present for the evill that we suffer. For the first, our heart shall rejoice in him, why ? Because we have hoped in his holy name : Psal. 33. 20. So St. Paul. *Spe gaudentes, Rejoycing in hope.* The Prerogative of Piety it hath the promises, the pleasures of the life that now is, and of that which is to come. *Angustè fructus verum determinat, quanto presentibus letus est,* saith the Stoicke, and it is spoken like a Christian : sure I am it is so in Divinitie. He imprisons the heart, he straightens dilatation, he diminishest the felicity, the good estate of the chosen; that sees not so farre as the future, that onely rejoyceth in that which now is. And yet all delectation and delight it is de *bene presenti,* sayth Damascene:

and

and how then may wee rejoice in hope, which is of things not seene ? By knowledge and application ; it is in effect the answere of the Angelicall Doctor. The nature of hope, it is to call the things that are not as if they were, it hath affiance in the future, it hath the securitie of heaven, it hath the obsignation, the seale of the Spirit; from whence ariseth Iubilation and Joy, joy unspeakable and full of glory. By way of comparison we have it plentifully expressed by our Saviour. *The 70. returned againe with Joy, saith St. Luk 10.* Saying, Lord, even the Divils are subiect unto us through thy name. Hearre the reply: And hee sayd unto them, Behold I give you power to tread upon Serpents, and to ouercomme, and over all the power of

Luk.10.17.

of the enemy. See, what a word is this : What soveraigne, what supernaturall might have wee heere ? If *Moses* and *Miriam*, if *Deborah* and *David* did so shout and sing at their corporall Conquests ; how inconceiveable is the joy of such as tread downe *Sathan* under their feet ? Of those that spoyle Principalities & powers : And yet, behold I shew you a farre more excellent joy. *In this rejoynce, not that the spirits are subiect unto you, but rather rejoynce that your names are written in Heaven.* Luk. 10, 20. Hearre the inlargement of the heart, heare the dilatation of joy that deifies as it were the estate, and sublimates the nature of man. *Cum accepta fuerit ineffabilis illa letitia, perit quodammodo mens humana.*

humana, & sit divina, saith St. Augustine. So soone as wee receive this inconceiveable joy, though in our earthly mansions, though in our houses of Clay, our mortallity it is as it were swallowed up of life, our humane Soule it is made coelestiall and divine : In so much; that for the Glory that is set before us, wee feate not that which is φωτιζεσσον; sayth the Philosopher : In the phrase of the Holy-Ghost, the King of terrors Death. We sing our *Dimitis* with joy. *My heart was glad, my glory rejoiced, my flesh also shall rest in hope.*

To goe one step further. Hearre the full expression of joy, that ariseth from the hope of the faythfull; at the meditation of the dreadfull day, when

¶

the

Augustin
Psal. 35.

Arist. Eth.
lib. 3.

Psal. 16.9.

the Sun shal be blacke as a sack-cloath of haire, and the Moone shal be turned into blood; when the heavens shall vanish like a scroll, and the powers above shall bee shaken, when the last trumpe shall sound and the booke shall be opened. At the meditation of all this it is so far from feare, (O the blessed trust and confidence of a christiani Soule;) it is so farre from feare, that it breakes out into a *Pro-sopopœia*, into the deepest straine of melody and joy. Let the floods, sayth the soule of the Saints, let the floods clappe their bands, and let the hills bee joyfull together before the Lord; for hee is come to iudge the Earth.
Psalme the 98. 9.

Psal. 98. 9.

2

I proceed to the second particular or branch of the Repetition,

tion, Againe. *Gaudendū de ijs qua sustinemus.* We are to take pleasure in pressure, to reioyce in tribulation. *Blessed* (sayth he, who for the glory that was set before him indured the Crosse, despised the shame, and is set downe at the right hand of God) *Blessed are yee when men shall revile you, and persecute you, and shall say all manner of euill against you falsely for my sake.* Reioyce and bee exceeding glad. See in the midst of calumny, which is sharper than a two edged sword. In persecution, which is almost as much. In the multitude of sorrowes, which they haue in their heart, how affluent, how full is the joy of the Saints. Bee glad; that is not enough, once and againe be glad and exceeding joyfull.

Wisd. 19.7.

Psal. 31.8.
& 32.8.

In the journey of Israel through
the waters of blood, The dry
Land (sayes the Wise-man) ap-
peared, and out of the red Sea a
way without impediment, and out
of the violent stremme a greene
field. It is assuredly so with
us that are in *via*, in our way
out of Egypt unto the Land of
Promise, In the great water
floods when the waves lift up
their heads. In our manifold
afflictions there is an evasion, a
faire passage and escape from
them all; For hee that comfor-
teth those that are cast downe,
hee considers our trouble, hee
knowes our Soule in aduersity,
hee compasseth us about on e-
very side with songs of deliv-
rance. And not onely so; but
in the violence of our pas-
sions, inundation of affliction,
hee

hee doth more than make a way to escape. Hee turnes our Sorrow into Ioy, the violent streame into a greene field. Vnto the godly (O their happy estate, whose night is clearer than the noone of the wicked) unto the godly there ariseth light in the darknesse. Even in the season of Sorrow, in the most disconsolate time of tribulation and anguish, there is a day-starre that ariseth in their hearts. More, there is a Sonne of righteousness that shineth upon them. *Si quid obstat nubium, modo intervenit; que infraferuntur nec unquam diem unicum;* Whatsoever may befall for the afflictions of this life, like the cloudes that are below they are sublunary, they are under their feet; so that they

psal. xii. 4.

Sm. Epis. 27

Ecclus. 50.7

Esa. 63.9.

Esa. 65.17,
14.19

cannot obscure, they may not darken their day. The conso-
lation of God it is alwayes with them as the Raine-bow,
giving light in the bright
cloudes, as the Sonne of Syrach
speaketh. It is the Covenant
that hee hath established with
all those that are his. In whose
afflictions (so hee speaketh by
the mouth of his Prophet) hee
himselte is afflicted, and they
on the other side are partakers
of his Joy.

Heare the difference between
the best estate of the ungodly
and the worst of the righteous.
Thus saith the Lord: *Behold my
Servants shall eate, but yee shall be
hungry. Behold my servants shall
drinke, but yee shall be thirfty. Be-
hold my servants shall reioyce, but
yee shall bee affarned. Behold my*
scr-

servants shall sing for ioy of heart,
and yee shall cry for sorrow of
heart, and shall howle for vexati-
on of spirit. *Esa 65. 13, 14, 15.*
And thus much of the particu-
lars of the parts of the Repiti-
tion. *Reioyce in hope, and Rei-
joyce in tribulation.*

Now for the use and applica-
tion wee are to make of the
word. *Againe I say Reioyce.*
Affectus contrarios discutimus
contrarijs affectibus; saith Rodal-
phus Agricola. As in the disea-
ses of the bo^{ly}, so in the affe-
ctions of the minde, the cure
for the most it is wrought by
the contraries. So that the Re-
petition, the earnestnesse of the
Exhortation, it may be as a me-
dicine to heale the broken in
heart, to salve the breach of the
spirit, and on the other side to

Rod. Agric.
Diad. 3.

Bernd. Serm.
59. parv. ex-
vary sermo-
nes.

cure the phrensic of the Soule.
The mirth (or which is more
proper) the madnesse of fooles;
both these wee may remove,
we are to take them away with
the strong perswasion of the
true and reall, of the sollide and
substantiall Ioy. *Revertere pri-
mo ab incepta latitiâ, secundo ab
inutili triflatiâ*, sayth St. BER-
NARD. Rejoyce alwayes in the
Lord; and againe, it is a double
exhortation, and in effect it de-
hortis on every side, it dehorts
from a two fold evill. Returne
first from your vaine, from
your foolish, fond, and frivo-
lous joy; and againe, from that
in which their is no profit, that
which drinketh up the Spi-
rit, that which dryeth up the
bones, sorrow and heaviness
of heart.

Fon

For the first. Aquinas in his Summes concludes; That there are some delights, as those of the body, that are adverse and contrary to those of the Soule. So that the opposites of joy and gladnesse, they are not onely Sorrow but Joy. Such as that in the 16. of St. John; *The Joy of the world.* Wee have the same, or the like at least in the 15. of the Proverbes. *Folly is Joy unto him that is destitute of wisedome.* And againe, *It is a sport (as the Wise-man speaketh) to a Foole, for to doe mischiefe.* That which cloathes with shame and covers with confusion of face, that which swallowes up with sorrow, even Sinne it selfe, it is the glory and the boasting; it is the recreation and the pleasure of the wicked. When he doth evill

Aquin. 12.4
Ques. 31.
artium. 8.

Ioh. 16.20.

Prov. 15.21

Prov. 10.23

evill than hee rejoyceth ; As a mad man that casteth firebrands arrowes, & death ; and saith, am I not in sport. So is every one that sinneth at his pleasure, that delighteth in the workes of iniquity, he is be sides himselfe, he is not in his right mind. So that wee may not but mourne at his mirth, we cannot but weepe for to see him laugh. This evill it is greater thā the other ; he is sick, and he knowes it not ; his soule it draweth nigh unto hell, and yet hee is insensible of it : more than an Enemy, he laughs at his owne calamity. *Ad eorum vicem, qui, degustato Sardorum graminum succo, feruntur in morte ridere.* They write of a certaine herbe in *Sardama*, of which who soever tasteth, hee dyeth not long after laughing. It is so with

Plinie Leti-
nus Pacarus
in the Opera
Plin.

with the Iovialists, so with the Drunkards in these our dayes; their grapes are grapes of gall, and their clusters bitter. Their wine it is the poyson of Dragons, and the cruell venome of Aspes. They beare about them the death not onely of the body but of the Soule; and yet who can but wonder, they spend their dayes in mirth, though in a moment they goe downe into hell. *Their mouthes are filled with laughter, and as the Harlot in the 23. of Esay. They sing many Songs that they may be remembered.* But all this, it is but *hilaris insanis*, as the Stoicke speaketh. And as a wiser than he: I said of laughter it is mad, and of mirth, what is this that thou doest? With a kind of indignation and sorrow may our eyes gush out with

Deut. 32. 32.

Es. 23. 16.

Sen. Epist.

Eccles. 2. 2.

with teares, at these wretched
& deplored joyes of the world,
with which wee are to haue
no community, no society but
in griefe and compassion. Thou
man of God flee these things,
and follow after Righteous-
nesse, peace, and joy in the ho-
ly Ghost; but at the pleasures
of this life, by the *waters of Ba-*
bylon sit downe and weepe, or
at least take heed, that thou doe
not taste thereof. What hast
thou to doe in the way of *E-*
gypt, to drinke the waters of
Siber? Or what hast thou to
doe in the way of *Affyria*, to
drinke the waters of the Ri-
ver? Behold that which is of
the Land of Promise, that
which overfloweth his bankes
in the time of Harvest; we haue
fountaines of life, wee haue
floods

Psa. 37. 1.

Ier. 2. 18.

floods of joy, wee haue the waters of Siloh, that runne softly; as a deepe riuer though they make not so much noyse: they are farre beneath, they are farre aboue the obstreperous joyes of the wicked. And therefore drinke of these waters above the heavens; they are neuer deficient, they are neyther fastidious nor unpleasant.

Elay.8.6.

Drinke (as it is in the Song of Songs,) yea drinke abundantly, O my beloved. *Reioyce always in the Lord, and againe, I say, Reioyce.*

Cant.5.1.

In the second place with this double exhortation, wee are to take away the other extreme sorrow, it is a sore evill, it is the supreme sicknesse of the soule, not onely in respect of passion but of action. It af-
fronts

fronts both the estate of grace and glory. Of that which concerneth us, Grace; It is the effect of a Comforter, it is spread abroad in our hearts by the Holy Ghost which is given unto us; and therefore it requireth alacrity and cheerefulness, joy, and gladnesse; spirit and life in all our sacrifices, in the whole service of God. *If you offer the Lame and the Sickle, is it not evill?* sayth the Prophet Malachy. Our oblations are odious, if in our prayers and praise, if in our supplication and giving of thanks, we be over-whelmed with heaviness, and swallowed up with sorrow. The living (saith the Sonne of Syrach) the living and sound in heart shal praise the Lord. *Ecclesiasticus, 17. 28.* *Cum, si Lilium inter lilia commoratur,*

Malac. 1.8.

cum sit candor delectatur candidis.
My beloved is white and ruddy, and as hee is so he loves to be among the Lillies. Hee rejoiceth to be with them that rejoice. The troubled spirit I confesse the broken and the contrite, it is a sacrifice to God, and so (without doubt) so is the merry and joyfull.

Bern. in Can. Serm. 71.

In the 8. of *Nehemiah* you may see; That the sanctity of Joy, it is not inferiour (to say no more) it is not inferiour unto that of sorrow. This day (say the *Levites* that taught the people) *This day is holy unto the Lord your G O D, mourne not, nor weepe.* Do but observe the words and you shall perceive not only an imparity betweene the affections, but a kinde of difference betweene sanctification and sorrow,

Neh. 8. 9.

sorrow ; betwene Holinesse and griefe of mind ; which for the most part interrupts and hindres all divine and heavenly exercise. So that, though it be the curse of the heart , though it breaketh the strength, though it dryeth up the bones, it is nothing so prejudicall to the body, as it is unto the health of the Soule , in that which is her spirit and life , Preaching and Prayer.

For the first. *Gregorius propter tristitiam Intermisit Ezechielis Expositionem* ; saith Aquinas. That blessed Byshop, a Master, a nursing father in Israel, by reason of overmuch sorrow, hee desisted from opening the book that is sealed from the Interpretation of Ezechiel the Prophet.

Aquinas.

Now

Now for the disciple and hearer. If affliction and sorrow be extreme, it so oppresseth the heart, it straightens it so, that a *Barnabas*, that hee that knoweth how to administer a word of comfort in his season, the Sonne of consolation himselfe is not able to open it. Though Moses and Aaron bee fitted and prepared of the Lord, though they bring unto Israel glad tydings of great joy, yet they wil not hearken unto them, and the reason it is giuen for anguish of spirit and cruell bondage.

Exod.6.9

Now for Prayer. *Muscae mortientes corrumpunt unguentum*; sayth the wise King. Dead Flies cause the ointment of the Apothecary to send forth a stinking savour; So doth bitternesse and

Eccles.10.1

vexation of spirit, so doth anxiety and sorow, it pollutes, it corrupts that which is as oyntment powred out. That which for the most part is a sacrifice of a sweet smelling favour, supplication and prayer. Yee have not yet halfe the E-
vill or the Sinne of sorow.

Athen apud
Bern. de mo-
di bene vs-
rende. Serm.

11.

Semper maliciatur & contristat
Spiritum sanctum; sayth Auncient ATHANASIVS. It is the payson of Dragons and the cruell venome of Aspes; it is full of envie and malice; it grieves the Holy-Ghost by which we are sealed to the purchased possession. And not onely so; but it takes off, or at least it defaces the Seale of the spirit. IACOB (sayth Saint AUGUSTINE vpon Genesis)
Hoc timuisse videtur, in frigida
sic

Aug. apud
Aquin. in
Gen. 12.

sic perturbaretur, ut non ad regnum beatorum iret, sed ad inferos peccatorum. Hee that was an heyre of the promise, the royall seed of the father of the faithfull, by reason of our much heaviness drew nigh unto hell: hee was affraid hee should not goe unto the place of blisse, not unto ABRAHAMs bosome but unto the Region of death, unto the Land of darknesse. The ground of this opinion I cannot conceiue, how bc it it is certaine there is a diffidence and distrust, there is feare and trembling, horrour, and euen almost despaire in the sorrow, not onely for crosses and afflictions, but for transgression and Sinne. In the sorowes of the Saints, what aduantage Sathan hath taken by the griefe which

causeth Repentance not to bee repented of, by the hearty contrition for finnes committed against GOD, the neere approaching of so many afflicted soules unto death, whom the conscience of Sinne (sayth that venerable *Hooker*) hath brought unto the very brinke of extreame dispaire, doth but too abundantly expresse: deepe, disconsolare, and something diffident is the sorow of such as mourne in Syon, they sayle lower than the Grave by the gates of hell. They sayle unto Heaven; heare I pray you their inundation, their Sea of anxiety and sorow. *Hee hath given vs waters of gall to drinke, because wee have sinned against him. Ier. 8.14.* So the Prophet DAVID, though hec were of a sanguine com-

Hooker. Sermon

Ierem. 8.14.

complexion, and by consequence naturally cheerfull, though hee were acquainted with the instrument of musick, yet see how his Harpe is turned into mourning, and his Organ into the voyce of them that weepe. *There is no health in my flesh, because of thy displeasure, neyther is there any rest in my bones, because of my sinne:*

Psal. 38. 3.

*And againe: The sorrowes of death compassed mee, and the overflowing of vngodli-
ness made me afraid. The paines of death came about me, and the
snares of Hell overtooke mee.*

Psal. 38. 8. 4

These and the like are the voyce of the mourning Turtles, the Lamentations and Threnes even of the Saints themselves, unto whom (not as if I did dissuade from repen-

Dr. Hall.

Prov. 31. 6.

2. Cor. 2. 7.

tance, let them weepe still, and still desire to weepe) but let their teares be as the rayne in the Sun-shiue, comfortable and hopefull. We are to inculcate consolation, to preach the good and acceptable yeare of the Lord; to make them heare of joy and gladnesse, that the bones that were broken might flourish; give strong drinke, the double exhortation in my Text, give strong drinke unto him that is ready to perish, and wine to those that are of heavie hearts. If the Apostle wrote to the *Corinthians*, concerning him that was guilty of a sinne that was not so much as named amongst the Gentiles themselves, to comfort him; least peradventure such an one bee swallowed up with over-

much sorrow: how should we powre out our soules? How should we heape our consolati-
on on those; that come short of
his sinne, and yet in sorrow doe
exceed: *Comfort yee, comfort
yee my people, saith your God;*
speake yee comfortably to Hierusalem, and cry unto her, that her
warfare is accomplished, and that
her sinne is pardoned.

Essay.4.1.2.

See, there is remission, there
is forgivenesse for Man; and
there is mercy with God, it is
over all his works, so and much
more over ours. We cannot
offend so much as he is able to
forgive. Neyther may wee i-
magine that our sorrow is suf-
ficient for sinne, were our head
a fountaine of water; were our
breach as the Sea, did our eyes
gush out with teares; should

*Esay. 26.18.**Esa. 51.3.*

wee weepe as much as the cloudes from the beginning of the world untill this very day; it were too little to make our agreement with God; too little to wash away the least of our sinnes. *Wee have beene with child* (sayth the Prophet *Esay*) such is the grieve, the anguish of the soule, as the travell, as the labour of a woman. Will you see the Sonne of our sorowes? But in respect of imputation it is nothing. *Parturivimus ventum*; Wee have as it were brought forth winde; we have not wrought any deliverance upon earth. Yet heare our consolation, heare that which will make our wildernesse like *Eden*, and our desert like the garden of the Lord. There is one that hath wrought it for us,

us, *Vir dolorum*, that is his description in the Prophet. *Hee is a man of sorowes, and acquainted with grieve farre beyond that of affliction or Repentance*; Behold and see, if there bee any sorrow like unto my sorrow, which is done unto me. All that we suffer, all that wee deplore, it is but a drop to the Sea in respect of the Passion of our Saviour. The reason: *Suscepit tristitiam nostram, ut largiretur letitiam suā*: saith St. Augustine. Surely hee hath borne our grieve, hee hath taken our sorowes upon him, that he might cōmunicate and impart his joy unto us. Now if one should coēquall the other, if our gladnes should be correspō dent to his grieve; how pregnāt, how unspeakable should be the joy of the Saints? With him you

Bla. 52.13.

Lam. 1.12.

*Aug. de temp.
Serm. 217.*

you know there is mercy and plentifull redemption. Oh let our rejoicing be as full, let our exultation be answerable unto it. The ransomed of the Lord shall returne and come to *Syon* with Songs and everlasting joy upon their heads. They shall obtaine joy and gladnesse, and sorrow, and sighing, shall flee away. It is the case of the contrite ones, the estate of those that are reconciled unto him, whose workes are righteousness and peace; quietnesse and assurance for ever. *Bebold, I have taken out of thine hand the cup of trembling, even the dregs of the Cup of my fury, thou shalt no more drinke it againe, but I will put it into the hand of them that afflict thee.* They are the wordes of him that

Esa. 35.10,

Esa. 51, 22,
23.

that hath sealed us to salvation. That speakes peace unto the soules of his Saints. Wherefore lift up the hands that hang downe, and strengthen yee the feeble knees. Faint not in the spirit of your mindes. Love your owne soules, and comfort your hearts. Rejoyce in hope, your names they are written in Heaven. And Rejoyce in tribulation, in the fierie towall, in temptation and assaultes of Sathan; as being assured, that you are throughly fenced against them. We have a strong citie, Salvation hath G O D appointed for walls and bulwarkes, *Esay*, 26. 1. Wee will therefore Rejoyce in our salvation, and triumph in the name of our G O D. To whom with the Father, and the

the Holy-Ghost, three persons and one G O D, bee ascribed all Power, Praise, Majesty, Might, and Dominion, both this day, and for evermore.

(* * *)

A M E N, A M E N.

THE



THE THIRD SERMON.

*The River of the Lord is full
of water. Psalm. 65. 11.*

*Finally my brethren, Reioyce
in the L O R D. To write the
samothinges, to mee indeed is not
grievous, but to you it is safe.
Phil. 3. 1.*

*The Lord shall comfort Syon,
hee shall comfort all her wast pla-
ces, and make her wildernesse
like Eden, and her desert like the
garden of the Lord. Ioy and glad-
nesse shall bee found therein,
Thankes-*

Thanksgiving and the voyce of
melodie. Esa.51.3.

Levium metallorum fructus
in summo Est, illa Opulentissi-
ma Sunt, quorum in Alto laeti-
vena, assiduè plenius responsuta
fodienti. *Seneca Epist.*

PHIL. 4



PHIL. 4. 4.

Againe, I say; Reioyce.

En that day the Lord called unto weeping and to mourning, to baldnesse and girding with Sackcloath, and behold joy and gladnesse; sayth the Prophet Esay. There is a generation as yet, that when imminent judgement calls upon Repentance for sorow and contrition, they mocke at feare, and are not afraid; they sing a Reuision to their soules; they solace themselves with the pleasures

Esa. 22. 13.

13.



Ecclesiastes, 5. 12.

Plautus, Virg.

sures of Sinne; they still the Cry of theyr conscience, as those unmercifull murderers in the valley of *Hinnen*, the clamor of their Sonnes and daughters unto Divels with instruments of musicke, with the delights of the Sonnes of men; the Harpe and Violl, and tabret and Pipe, and wine are in their feasts, but they regard not the worke of the Lord, nor the operations of his hands. Vnto such as these, what haue they to doe with joy, since their abominations and wickednesse are yet in great number. Wee are to preach Mount Sinay, to speake (as it is sayd of *Pericles*) with thundring and lightening, to lift vp our voyce like a trumpet, to tell them of their Sinnes, and sharply to rebuke them

them with their transgressions.
*woe bee unto him that biteth with
his lippes and speaketh peace unto
them. Let them exenterate their
soules, let them rent the cawle
of their hearts, let their eyes be
an inundation of teares, let
their laughter bee turned into
mourning, and their organ into
the voyce of them that weepe.
Or if before their repentance
they must needs heare of joy,
let them hearken with astonish-
ment unto that which will
make the Eare even tingle to
heare it. I will make them drun-
ken that they may reioyce, and
sleepe a perpetuall sleepe, and not
awake, saith the Lord. Jerem.
51.39. This is the estate of
those that are given over unto
a reprobate sense, of our secure
and carnall sinners, that put the*

Esa.58,1.

Ier.51.39.

evill day farte from them, that say Peace, peace, untill their destruction commeth ; that spend their dayes in mirth, and in a moment they goe downe into hell. To sing this Song of Syon, to ingeminate joy unto these, what were it else but to adde unto drunkennesse thirst ? What were it else, but to sow pillowes under the armes of security. Strange is the method of joy ; the bones must be broken before they can flourish. They must first mourne, and if so, blessed are they. *Bles-
sed are they that mourne*, for they shall bee comforted. Who is hee that maketh mee glad, sayth St. P A V L, but he that was made sorie by mee ? His exhortation without doubt, it was onely unto thosse, whom hee had made

Psal. 51.3.

Math. 5.4.

2 Cor. 2.2.

made for to meditate terror; only to those whom hee had smitten with remorse of Conscience. *Vnto this man will I looke* (sayth the Lord) even unto him that is poore, and of a contrite heart, and that trembleth *at my Word.* Esa.66.2. See the most gracious aspect, the light of the countenance that is a thousand times more cleere than the Sunne, it shineth full upon those that sit in darknesse, that have the sentence of death in themselves. *I dwell* (sayth the Lord) *in the high and holy place*; (and yet hee bumbleth himselfe unto those that lye among the pots, that are smitten into the place of Dragons) with him also that is of a contrite and humble spirit, to receive the spirit of the humble,

Esa.66.2.

Esa.57.15

I and

Esay, 5.30.

Elo. 19.5.

and to revive the heart of the contrite ones. Vnto this purpose hee speakes once , yea twice , but man perceiveth it not. When the Sunne is at height (in the middest of consolation) loe darknesse and sorrow ; *And the light (as the Prophet speaketh) is darkened in the heavens thereof.* So that once more, a third time (O if yet the soule of him that refuseth comfort would heare.) But the waters they fayle from the Sea, and the Rivers are wasted and dryed up ; all that hath beeene spoken it is too little to the afflicted Soule. So a third time am I to preisse you with the Exhortation of Joy. *Reioyce alwayes in the Lord, and Againe I say, Reioyce.*

The

The Parts the last day were
these.

First, an Ingemination of an
Exhortation: *Againe*.

Secondly, the party exhorting,
expressed; or at least implied
in the verbe *λέγω*, *I say*.

Thirdly, the Point or affe-
ction exhorted: *Rejoyce*.

Of the former of these have I
spoken plentifully already out
of this place, it was the subject
of my whole discourse; and
yet so true is that of St. Hierom;
Singula verba plena sunt sensibus.
Much more might be spoken of
it, howbeit I intend not to build
a new, but to worke on the line
that I layd the last day in the
latter part of the Sermon.

Hierom.

Rod. Agric.
lib. 3. Dial.
cap. 3.

*Againe. Contrariorū affectus
discutimus contrarijs affectibus;*
you remember they are the
wordes of *Rodulphus Agricola.* As in the diseases of the bo-
dy, so in the affections of the
minde, the cure for the most
part it is wrought by the con-
trary. So that with this dou-
ble Exhortation, we are to take
away a twofold evill. First, the
joy that is enmity with this in
my text, The joy of the world;
The sport unto him that is de-
stitute of wisdome, The crack-
ing of thornes; The mirth or
indeed the madnesse of fooles.
And on the other side, The sore
evill under the Sunne; The su-
preme sicknesse of the soule,
Sorow; which, as it is the rot-
tenessie of the bones, as it dry-
eth

eth the marrow, as it drinketh up the spirit ; so it taketh possession of all in the whole, and all in every part. So that, as the Phyfitian of the body, so wec of the soule are most troubled about the cure thereof; for besides the inherency, besides the deepnesse of the disease, there is an inaptitude, more there is an Antipathy, an opposition of health in the patient. *Partem mali putant audiare solatia,* sayth the Stoicke of such as are overwhelmed with anguish. Doe but administer comfort unto them, and you make the breach the greater; do but speake of joy, & though you seeke to asswadge, yet in their opinion you doe but increase their griefe. *As hee that taketh away a garment in cold weatheres,*

*Consol ad
Mar. cap. 5.*

Prov. 25. 20

and as vineger upon niter ; so is
hee that singeth songs unto an
hearie heart. Proverbs, 25. 20.
See how uncomfortable (That
word not enough) how refrac-
tory, how contumacious is the
griefe of an afflicted Soule.
They say of sorrow that it is an
oppression, a straightning, a con-
striction of the heart ; so indeed
and it should seeme so of the
senses also. Hence I suppose
that in respect of the fullernes,
or indeed the stupidity of sor-
row is that figure *Prosopopeia*,
of speaking to things inanimate,
such as have neyther eyes nor
see not, neyther eares nor heare
not, neyther passeth their breath
through their nostrils, so obvi-
ous and common in the word
of the Lord. Sing O yee hea-
vens, for the Lord hath done it ;
showe

Ezay. 44. 23

showt yee lower parts of the earth ;
breake forth into singing O yee
mountaines ; O Forrest and every
tree therein ; for the Lord hath
redeemed, and glorified himselfe
in Israel. Esa. 44.23. So in the
49. Chapter, and 13. verse. In
exprobation of their diffidence
and feare ; because of their sor-
row and distrust hee turnes a-
side to his creatures, he speakes
unto thinges without sense , as
if they would sooner heare than
the distressed Soule. Sing, O
heaven, and bee ioyfull O earth,
and breake forth into singing O yee
mountaines ; for God hath com-
forted his people , and will have
mercy upon the afflicted. But
Syon sayd ; The Lord hath for-
saken me, and the Lord hath for-
gotten mee. It is the true dia-
lect of the Male-content, of the
dif-

Esa.49.13.

disconsolate Christian, that hee
is not in the state of Grace, that
the deliverer is farre from him,
that the Lord hath cast him out
of his sight, that hee is desti-
tute, forlorne, and forsaken:
and so long; though you have
the tongue of the Eloquent,
though your lippes drop like
an hony-combe, though your
mouth flow with the precious
balme of Gilead, all your con-
solations they are but as deli-
cates powred upon a mouth
that is shut up. *They are but as
messes of meate upon a Grave,* as
the Sonne of Syrach speaketh.

Ecclesiastes
18.

You have now the nature of
Sorow, a full expression of the
anguish of the Spirit, it is deafe
and stupid, it is both obstinate
and stubborn, and yet wee
may not despair of the cure
there-

thereof, nor siane against God
in ceasing to administer medi-
cine for to heale their sicknesse.
What if the Earth bee of yron,
shall the Heavens bee brasse?
God forbid. Let them rather
melt with compassion, let them
rather dissolve into showers, let
them water the hilles from a-
boue, let them make soft the
cloudes thereof with the drops
of the former & the later raine.
Gutta cava lapidem. So without
doubt the assiduity of consola-
tion, the continuall dropping of
comfort, it cannot but peirce
through sorow, it cannot but en-
ter into the most obstructed
heart. And therefore as theraine
cometh downe, & the snow frō
heaven, and turneth not thither,
but watereth the earth, and ma-
keth it to bring forth and bud,

that

EL. 13.10.

that it may give seed to the Sower, and bread to the Eater: So, (it is his owne comparison) let not his word returne unto him voyd, but accomplish the worke and prosper in the thing unto which it was sent. Vnto this purpose, as in Rhetoricke, so in Divinity, in moving of affections, in stirring up of passions, wee are to adde line unto line, and precept unto precept, to reduplicate with one breath, to double the exhortation of Ioy. *Finem iunge principio,* (sayth St. Hierome in his Epistle to Demetriades) *diligeretur singula inculcans, nec semel mandasse contentus, ama scientiam scripturarum, & amabit te sapientia.* Let us joyne, according to his Precept and our Apostles practise, to the beginning,

Hierome.

ning, the end, with all earnest-
nesse of exhortation let us presse
the Point; and as there is a di-
lation in the affection, so should
there bee a sympathy in the
speech, for to move, to stirre
up, and to incite the same. *O
Ierusalem, which bringest glad
ydings, lift up thy voyce with
strength; sayth the Lord by the
mouth of the Prophet.* Againe,
*If one preuale against one, two
shall withstand him. Lift it up,
bee not afraid, say unto the Cities
of Iudah, behold your G O D.*
Esay, 40.9.

I may not as yet part with
the repetition, it hath one note
more that can expresse the hap-
py estate of the Elect, the felici-
ty of the Saints, and the joy
of the chosen; that joy un-
speakable and full of glory.

Necque

Latinus Pa-
catus inter
Pliny opera.

Neq; enim bonis mediocribus gau-
dent, qui exultandi modum non
habent. They are no meane
thinges (the object in Grace it
always exceeds the affection)
they are no meane thinges that
can cause an indifient, a bound
lesse and unlimitted Ioy. All
gold (as the supposed *Salomon*
of wisedome) it is as a little
sand, and silver well may bee
accompted even as clay be-
fore them. They are the first
fruits of the Spirit; they are
peace, tranquility, of minde;
they are the testimony of a
good Conscience, they are
quiernesse and assurance for e-
ver. *Et qui in viâ sic pascit; quo-
modo in patria saginabit?* Sayth
St. *Augustine*. Hee that feeds
us in *Ægypt*; hee that in the
wildernesse, in a dry and barren

August. in
Mal. 57.

land

land where no water is, gives us drinke out of a Rocke. O what will he do when we come unto Canaan, when wee shall tast of his cup & drinke of the wine that hee hath mingled. Then shal our joy be full prest, & running over; it is so already, it shall then be more, more than the repetition, more than the amplification can expresse. Our hearts shall bee inlarged as the Sea; our soules shall be satisfied with the plenteousnesse of his house; and hec shall give us drink out of his pleasures as out of a river. *Maiora erunt premia quam desideria Sanctorum.* The satiety of Saints shall be more than their hunger, their happiness shall out-reach their desires. Thus much of the Repe-tition. *Againe.*

Chris. Ann.
C. 1.

~~128~~
128

The Oyle of Gladnesse.

Cant. 2.8.

1 Cor. 14.37

I proceed to the person exhorting expressed, or at least implied in the Verbe, I say; *Dilectus meus locutus est.* It is the *voynce of my beloved*, the voynce of God and not of man, of him that speakes by the mouth of the Prophets, and Apostles, who are all but the pen of that ready writer. What they have received from him, they deliver unto us; and they that are annoynted with the Spirit, they know who it is that speaketh, his sheepe they heare his voice; *If any man thinke himselfe to bee a Prophet or Spirituall, let him acknowledge that the shinges that I write unto you, they are the commandements of the Lord.* 1. Corinth. 14.37. See, the wordes of the Apostle they are the *Oracles of God*; and if so, as so with-

without doubt, heare another
ingemination, The repetition
and more, the double exhorta-
tion, it speakes not with so
much power as the person. I.
For the Sonnes of men wee
know what they are, *Physicians*
~~if no value~~, sayth that upright
and Just man. *Miserable com-*
forters are they all. I looked on
my right hand, (sayth the Pro-
phet DAVID) and there was no
man that would know mee. I
had no place for to flye unto, no
man cared for my soule. So in
the 69. Psalme, 21. verse. I loo-
ked for some to have pitie upon
mee, but there was no man,
nisher found I any to comfort
mee.

Now for our selves: though
wee are all right deare in our
owne eyes; though benevolous

Iob.13.4.

Iob.16.2.

Psa.142.4,5

Iob,9.27,

28.

Ier.8.18.

and well affected to felicity and joy. Yet there is no man that quickeneth his owne soule; all consolation it is from without. If I said I will forget my complaint (sayth I o^g), I will leaue off my heaviness and comfort my selfe, I am afraid of all my sorowes. So the Prophet IEREMY: When I would comfort my selfe against sorrow, my heart is faint within me. Ierem.8.18. The true nature of griefe, it is so with all those that are in anguish, of spirit; as they that are fallen they need another mans hand for to lift them up. O how happy then are wee that are raised from the gates of death, that are comforted on every side, not of others, not of our selves, but by the God of all consolation and peace. I say: there

There is power and spirit, there
is authority, there is life and
emphasis in the word; and hee
that speakes it with a double
impression, will haue it deepeley
be obserued of vs. I, even I
thee that comforteth thee, who
sayes that thou shaldest bee a-
fraid? *Esay, 51. 12.* Afraid of
men, sayth the Prophet. I may
bid principalities and powers,
such as neyther slumber nor
sleepe. The girdle of their
tynes is not loosed, nor the
shoelace of their shooes broken.
Their wheeles are like a whirle-
wind, and their charriots as
swift as the wings of an Eagle.
Who art thou, that thou
shouldest bee afryd of all the
tribuies of hell? Are the conso-
lations of God small with thee, said
Eliphaz unto Job. *Chap 15. v. 11.*

Eliz. 51. 12.

Job 15. 11.

Were our estate as his, were
our gricte throughly weighed
and layd in the ballances to-
ther; yet behold a farre more
excellent, a farre more immens
and ponderous weight of Joy.
Hee that comforteth those that
are cast downe, hee thinkes to-
wards vs thoughts of peace, and
with all earnestnesse hee expres-
seth the same. Hearre the word
of the Lord yee that tremble
at his word, *Feare thou not, for
I am with thee; bee not dismayed,
for I am thy God, I will strengthen
I will helpe thee; yea I will uphold
thee with the right hand of my
righteousnesse.* *Esa. 41.10.*
See, how full, how copious is
the consolation of the Lord.
But not a world of wordes, nor
the tongue of man and Angels
can expresse it so much as the
person,

Esa. 41.10.

.11.21.10.

.11.21.10.

.11.21.10.

.11.21.10.

as this one thing, that
is his. *Oyntment and perfume*
reioyce the heart, sayth Sa-
mon: so doth the sweetnesse
of a mans friend; how much
more the consolation of Hea-
th? The sweetnesse of the
Lord himselfe: Anima lique-
facta est, My soule melted when
my beloved spake. His voyce it is
soft and his countenance lovely.
The friend of the Bridegrome
which standeth and heareth him
joyceth greatly because of
the bridegromes voyce. So it
will be sometimes, but especially when
is voyce of joy, which with
is upon earth is as a Song of
yon in a strange Land; in the
world you shall have affliction,
whils by the waters of Baby-
lon, untill the Lord will re-
laine the captivity of his peo-

Prov. 27.9.

Cant. 5.6.

Cant. 2.14.

Ioh. 3.29.

Psal. 137.4.

Ecclesi. 40.
20.

Eſa. 9.3.

Cyril. Alex-
andrinus.

ple. It is the Antheme of the
Enemy, for the most part we
heare of nothing but troubl
and distresse. But bee it, as the
Soane of Syrach speaketh, that
Wine and musicke reioyce the
heart; or as the Prophet Eſay
That there bee a Joy in harvest,
of those that divide the spoile.
All these, if the comforter tha
should relieve our Soule be
farre from us, all these they ar
nothing at all. *Domino priua
te suo gaudio, quodnam potest esse
gaudium?* (ſaith St. Cyril,) If th
Lord deprive us of the joy tha
is his, alas what is our joy.
What but ſorow? But angui
and bitternesſe of ſpirit? And
on the other ſide: If hee tha
comforteth the wafte places of Hi
rusalem; If hee that ſatiates the
weary Soule make vs for to ha

of Ioy and gladnesse: when hee gi-
veth quietnesse, who then can
make trouble: Job, 34. 29.

Though the earth bee moved,
and though the hillies be carried
into the middest of the Sea,
though the waters thereof rage
and swell, though the moun-
tains shake at the tempest of the
same. The riuers of the floud,
the consolations of heauen
shall make glad the cittie of
God. I am hee that comforteth
thee, who art thou that thou
shouldst be afraid? I say Reioyce.
So sometimes within by the same
spirit that maketh intercessio[n]
for vs with sighs that cannot be
uttered, he comforteth us in all
our grieves, hee makes us glad
with the joy of his countenāce;
he prophesieth good things and
speaketh peace to our Soules.

Job. 34. 29.

Psal. 46. 2,
3. 4.

Exod. 20.19

So that wee may not say now
as the Children of Israell unto
Moses. Speake thou with vs
and wee will heare, but let not
the Lord speake vnto vs, least wee
dye. Nay rather let the Lord
(his voyce it is not of Law but
of Gospell, it is of Joy not of
feare.) Let the Lord, as a man
with his friend, speake vnto vs,
face to face. Or, which is the
same, let his spirit talke and
communicate with our spirit,
that our joy might be full. Be-
hold hee doth this, and more
also: he speakes not only with-
in, but his voyce it soundeth in
our ears from without; from
his word; from the ministers
of the manifold graces of God;
from the disposers of the un-
searchable riches of the Gos-
pell.

First,

First, for his Word; It is almost as his voyce. (As in the vision of ELIAH, *There was a soft and still voyce, and the Lord (as the Text doth imply) was in it.*) So in the word of God, especially of Peace, God in effect is that Word: and therefore it speaketh with Spirit and power, it is mighty and lively in operation, it puts more gladness into our hearts, than their wine and oyle, than all that the Earth can yeeld. *Thy wordes were found and I did eat them.* And, *thy word was unto mee the joy and reioycing of mine heart,* *Ierem. 15.16.* You have seene how in the water, face answers face, so doth the effect resemble the word of the Lord. Double the Exhortation of Joy, and so the Echo vnto it double.

I. King. 19.

12.

Ier. 15. 16.

Psal. 56. 10.

In Gods word, will I reioyce ; In the Lords word will I comfort me, saith the sweet Singer of Israel. Who for all his Instruments of musicke, had not his delight, had not his joy beene in the Law of the Lord, had not his Statutes beene his Songs in the house of his pilgrimage, he had utterly fainted ; in his owne phrase, hee had perished in his trouble. *Heaviness in the heart of man maketh it stoope, but a good word maketh it glad,* sayth that wise King. So that from the lips of a friend, so and much more ; if from the father of raine, if from him that hath begotten the drops of dew ; and therefore in the multitude of the sorrowes that he had in his heart, in his anxiety and distresse hee flieth not to his Lute and

Prov. 12. 25.

Iob. 38. 24.

Harpe

Harpe (the Pipe and the Psaltery make sweet musick; but a pleasant tongue is beyond them both) he flyes not (I say) vnto these, but vnto that, which is beyond the choyce in the booke of the Preacher of men-singers and women-singers, beyond musicall Instruments, and that of all sorts, the word of the Lord. *My soule melteth away for very heaviness. O comfort thou mee according to thy word.* And againe in a branch of the same Psalme, *O thinke upon thy servant as concerning thy word, where in thou hast caused mee to put my trust. The same is my comfort in my trouble, for thy word hath quickened mee.*

So there is a vivification, there is a resurrection, there is as it were a raysing from the dead.

in

Eccles. 40.
21.

Psal. 119.
vers 4. v. 4.

Par. 7. 1, 2, 7

Ioh. 6.68.

200. Epist.

29. 172

in the faith of the truth, in the affiance of all those promises that are *Yes* and *Amen*. The words that hee speake they were spirit and life. And therefore as Peter sayd sometimes ; *Whither or so whom shall wee goe, thou hast the wordes of Eternall life.* In the day of distresse, in the evill houre, when wee are destitute, afflicted, and tormented ; where should wee solace our selues, where may wee finde any ease, but in the word of mercy and truth, but in the word of the Lord : *Infantium fletum infuso taste compescimus*, sayth Seneca. And our obseruation the same : wee still the cry, we take away the teares of our little ones, with the bosome, with the brest of the Mother. So (grace in this it imitates Nature) in the anguish

guish of the Soule, in the bitternesse of Spirit, to silence our sorrowes, to quiet discontent, wee have no other meanes, but the sincere milke of the Word. *Mater Ecclesia, & ubera eius
duo testamentia divinarum Scripturarum, sayth St. Augustine.*

The Church is our Mother, her breasts are the two Testaments of the Scripture, whence shee giveth her children sucke. In effect, wee have the same similitude in the Prophet *Esay.* *As one whom his Mother comforteth, so will I comfort you.* Heare this, yee that mourne in Syon. Come hither all yee that are weary and heavie laden. In the evill day, in the heat of afflictions, in what estate soever you are; Loe, a hiding place from the winde, a eovet from a tem-

*Aug. Tract.
p. 141. 1. 1.
LXXX. sub
lxx. 1.*

Ex. 66. 13.

Ex. 13. 13.

Esay. 32. 2.

Ioh. 6.68.

Sen. Epist.

99.272

in the faith of the truth, in the affiance of all those promises that are *Yea* and *Amen*. The words that hee spake they were spirit and life. And therefore as *Peter sayd sometimes*; *Whither or to whom shall wee goe, thou hast the wordes of Eternall life*. In the day of distresse, in the evill hour, when wee are destitute, afflicted, and tormented; where should wee solace our selues, where may wee finde any ease, but in the word of mercy and truth, but in the word of the Lord: *Infantium fletum infuso late compescimus*, sayth *Seneca*. And our obseruation the same: wee still the cry, we take away the teares of our little ones, with the bosome, with the brest of the Mother. So (grace in this it imitates Nature) in the anguish

guish of the Soule, in the bitternesse of Spirit, to silence our sorrowes, to quiet discontent, wee have no other meanes, but the sincere milke of the Word.

*Mater Ecclesia, & ubera eius
duo testamenta divinarum Scriptu-
rarum, sayth St. Augustine.*

*Aug. Tract.
in Epist. To-
Lamini. Sub
miss.*

The Church is our Mother, her breasts are the two Testaments of the Scripture, whence shee giveth her children sucke. In effect, wee have the same similitude in the Prophet Esay. *As one whom his Mother comforteth, so will I comfort you.* Hearre this, yee that mourne in Syon. Come hither all yee that are weary and heavie laden. In the evill day, in the heat of affliction, in what estate soever you are; Loe, a hiding place from the winde, a covert from a tem-

Esay. 66. 13.

Esay. 32. 2.

Esay. 32. 2.

tempest, a shadow of a rocke in a weary Land. Wee haue Moses and the Prophets, more wee haue Evangelists and the Apostles, we haue a Mother that we may sucke and be satisfied with the breasts of her consolation, as the Prophet speaketh.

Now for the nursing Fathers: they are the Pastors of the Church, they are the Embassadors of heauen, they are the Preachers of the Gospell, by whom the God of all consolation administers comfort, and speakes peace vnto the wounded in spirit. They are as the olive branches in the Prophet Zachezie, which out of the golden pipes empty the golden oyle out of themselues. They are as the Clouds. Ecclesiastes, i. i. full of raine, that water the earth. They are as the Mountaines in

keel, that drop new wine, and as
the hilles, that flow with milke.
In a word ; the Comforter him
selfe, the Spirit of the Lord is
upon them, hee hath anoynted
them that may know how to
speake a word in his season vnto
him that is weary ; to preach
good tydings to the meek, to
comfort those that fail in pati-
ence, to repayre the breach, to
strengthen with the mouth, and
as that vpright & just man spea-
keth, with the moving of the
lips to asswage griefe. To cause
the widowes heart, or that wch
is far more afflicted, to cause the
contrite and broken to sing, to
raise up the soule, to give him
health, and blessing. All these
thinges worketh one and the
selfe same spirit ; by that which
hee hath shed forth among us,

Oct. 2. 18.

Eg. 61, 1.

45.1703.8

El. 504.

May, 61.2.

Recd. 17.34.

Job, 16, 6

Index 13-

Excl of 39.

17

John Denamy his Book. March 17. 1620
This Book cost 2. 6s
and is to be sold
at the signe of the
Redeemer in
the Strand
near the
Temple
gate.

by the words that he hath put
into the mouth of his Sonnes of
consolation, of the helpers of
your joy, so are they stiled by
Saint Paul, although in your o-
pinion not so; but supercilious
and austere, the very darske of
your feasts, and the intercepters
of your mirth. For this cause,
as if they were made to reprove
your thoughts, as if they were
grievous unto you to behold,
as if their lives were of another
fashion, when you would for-
get your sorowes, when you
would be excused of the up-
braiding of your Conscience,
when you would shake off the
terrors of the Soule, you seek
the society of vaide meat, you
joyne your selves (as if Sathan
could cast out Sathan) unto
those that can preach of Wine
and

and strong drinke, they shall be even the Prophets of this people; unto those that laugh their sinnes out of countenance, and deride the sorrowes and Repentance of the righteous. But alas (beloved) what mirth, but shall bee turned into sorrow, what mirth, but that which is the bread of mourners, all that eat thereof shall bee poluted, can this laughter of Fooles administer unto you? Would you exile discontent? Doe yee seeke after joy? *Let the iust man* (as the Son of Syrach speakest) *let the iust man eat and drinke with you.* Or at least (for I will not (sayth St. Paul) bee burthenome unto you,) doe you so with him. Eat of his bread and drinke of the wine that he hath mingled. His lippes (O how sweet

Hos.9.4.

Ecclius.9.16

^z Cor.12.14

Prov.1.5.

L sweet

2 Sam. 18.

27.

Ecclus. 6. 16

Job, 19. 25.

Esa. 35. 3, 4.

Esa. 21. 14.

sweet is his breath) they abound with consolation and joy; and therefore how can you but affect his communication and society? *Hee is a good man* (as DAVID sayd of AHAMAAZ) *hee is a good man and commeth with good tydings.* He is a medicine of life (as the Sonne of Syrach speaketh of a faithfull friend) and they that feare the Lord shall finde him. Slight him as much as you may, hee is as a King in an Army, saith Job; As one that comforteth the mourners, hee strengthens the weake hands, hee confirmes the feeble knees; hee sayth to them that be of a fearefull heart, be strong, feare not; he brings wine to the thirsty, and prevents those that faint for bread.

These

These (beloved) such are they whose wayes are grievous unto you; the Preachers of peace, the ministers of the Spirit. And how is it then, will some man say? Nay, it is the demaund of the Lord himselfe: *How is it that the health of the Daughter of my people is not recovered? Behold the teares of the oppressed, and they have no Comforter;* men groane out of the Citie, and the soule of the wounded cryeth out; There is Lamentation and mourning, there are sighs even to the breaking of the loynes; There are threnes of the poore in spirit; and yet, as if they may not bee comforted, as if their wounds were incurable, there is none to binde them up. *They have no healing medicines,*

Icr. 8.22.

Iob, 24.12.

*Ier. 30.13.
Esa. 1.6.*

as the Prophet speaketh, for such as should bee Physitians in Israel, they are as St. Cyprian saith of *Novatian*; they are like the Levite or the Priest in the Gospell, that are so farre from powring Oyle into the wounds of the poore Samaritane, *Vt Ingeniosâ & novâ potius crudelitate occiderent*. They speake the piercings of swords; their teeth are speares and arrowes, and their lips of knives, nothing but Law and that louder than Sinai, nothing but thundring, but a storme and tempest is founded in the eares of the bruised Spirit, in the hearing of the wounded Soule. ἀσπατί, ερπύτα ευρεύκε τινὲς Ελάσσα, as Pliny hath it of Pericles. Such sonnes of Thunder as these. *Solatium aeternæ speci adimunt, arborem à radice*

Cyprian ad
Novatianum
Hæreticum
¶ p. 11.

Pliny Ep. 11.
lib. 20.

dice subvertant, navem ad scopulos ne perveniat illidunt. They take away all hope of salvation; They overturne the tree by the rootes; They dash the ship least it should come to the haven where it should bee, they dash it against the rockes: If the Lord be angry, yea but a little, they helpe forward the affliction, they binde one evill to another, they persecute him whom sinne hath smitten, and they talke how they may vexe those whom their owne Conscience have wounded. So that in the labour of Repentance, in the travell of contrition, to multiply sorowes there are they that are ready to strangle the fruit of the Soule. *I have heard a woyce, as of a woman in travell, (sayth the Lord) as of her that bringeth forth*

lxx. 4. 32.

L 3. forth

Ier. 4 31.

Corrupt
Mycle
Glorie
Lif
Book

forth her first Child, saying ; The voyce of the Daughter of Syon, that bewayleth herselfe, that spreadeth her hands, saying ; Woe is mee because of murderers. Ier. 4 31. There are such as these even untill this very day ; there are man-slayers of the Soule; there are bloody Preachers, that if it were possible would murther Saints themselves with the edge of their wordes, their tongues that are set on fire of hell ; That speake nothing but despaire, nothing but death and destruction. And what then, beloved ? What shall we judge of these ? Doe they bring tydings from a farre Countrey ? Are they come out from God ? No, they bring a vision of their owne, and not of the mouth of the Lord, whose song it is of

Mercy

Mercy and Judgment: Though of Judgement, a Song; and for the most part his mercy rejoyneth against it.

Heare, I pray you, how hee bemones his people: *Is there no balme in Gilead? Is there no Physician in Israel?* And againe: *these thinges are come upon thee; desolation, and destruction, and the famine, & the sword, by whom shall I comfort thee?* How much more is hee solicitous about the consolation of those that are prest aboue measure, that are crusht with the weight of their sinnes, that are affrighted with the horror of hell? With a feareful expectation not of these light and momentany, nor of temporall but eternall judgments? *To him that is afflicted pitty should bee shewed from his friend,* so sayth

Psal. 101. 1.

Iam. 2. 13.

Ierem. 8. 21.

Esa. 51. 19.

Job, 6.14.

Esa. 33.21.

Esa. 40.1, 2.

Esa. 40.9.

Nature it selfe; So Grace; So the Lord by the mouth of his seruant *Job*. How much more is it his pleasure in a case of conscience, that the plaister should cover the wound. That consolation should spread, and effectually answeare the anguish of the Soule, the sorrow of his Sancts. Hence the large, the exundant command to his Prophet, hence that place of broad waters and streames, *Comfort yee, Comfort yee my people*, sayth your God: *Speake ye comfortably to Hierusalem*. And againe, *O Hierusalem that bringest glad tydings lift up thy voyce, lift it up with strength*. Now (beloued) you haue the person exhorting. I say. First, hee speakes by himselfe. Secondly, hee speakes by his word. And thirdly, by those that

that tread out the new wine, by those that breathe (as it were) the Holy ghost vpō vs. So you see (to vse the wordes of the Apostle) *bow on every side hee confirmes his loue towards you.*

And how then (to make some vse of the poynt) how shall we grieue that God, that comforteth vs in all our griefes? how shall wee doe despight vnto the Spirit that at all times, that in euery place administers joy and consolation vnto vs. Doe yee remember how inhigiane was the *Act of Haman* in the 2. Sam. when *David* sent to comfort him by the hand of his seruants. *Hee returned hatred for his good-will. Hee enill intreated the mesengers. Hee shaved the halfe of their beards, and cut off their garments in the middle.*

Vse, I.

2. Cor. 2. 8.

2 Sam. 13. 14

Belo-

Beloved; as much as in vs
lyes wee doe the same: The
same, and more also. When with
sianes of malice wee affront his
goodnesse. When wee oppose
with presumptuous wicked-
nesse the comforts that hee ad-
ministers vnto vs, wee doe de-
spight (that is the word) we doe
despight vnto the spirit of
Grace, and so to our selues wee
sinne against our owne Soules.
So that instead of a comforter,
for joy and gladnesse what can
wee expect; but a trembling
heart, but fayling of eyes and
sorrow of mind? What can we ex-
pect but the same which hap-
pened vnto *Hanun*, and more
also. That the Lord (*ut à nobis
trahatur, ita nos tractat.*) That
the Lord set himselfe in array
against vs, that hee muster vp
his

his charriots and come foorth with all his armies that are created for vengeance. *They rebelled* (saith the Prophet of the house of Israel) *they rebelled and vexed his Spirit.* Heare what immediately followes : *Therefore was hee turned to bee their enemy, and fought against them.*
Esa. 63.10.

Elay, 63.10

The next use we are to make of the point, it is in our straites, in our sorrow and distresse to have recourse unto the auther, unto the Orator of our joy. *When I am in heaviness I will thinke upon God;* (sayth he that had as much as a Kingdome can yeeld for to comfort his soule) but all these things (it should seeme) they were not enough to make him to forget his sorrow. *Are there among the vanities of the*

Vſe, 2.

Pſal. 47.4.

Ier.14.22.

Lam.1.2.

the Gentiles that can cause raine ;
(sayth the Prophet *Ieremy*) or
can the heathens give showers. So
may I say of the pleasures of
Pharaohs Courr, of the delights
of the Sonnes of men; Are there
any but are cloudes without
water, any that can power out
comfort, and drop the least
consolation and joy ? Behold
and condole the deplored estate of
the daughter of Syon. She weepeth
sore (sayth the Prophet) in the
night, and the teares are on her
cherkes. Among all her louers
shee hath none to comfort her,
all her friends haue dealt trea-
cherously with her. They are
become her enemies. It is the
case of all such as haue emptyed
themselues from vessel to ves-
sel; that haue liued in pleasure;
That haue walked according to
the

the desires of the flesh in the time of visitation, in the day of affliction. So farre are their familiar friends, so farre are the sinnes, the vnfruitful workes of vnrigheteousnesse from wiping away teares, from speaking of peace, from preaching joy and gladnesse vnto them that they power out their gall vpon the ground, they breake them with breach vpon breach, they wound to the soule, and torment them with their owne abominations. Heare the consolation of pleasure, heare the comfort of Sinne. Walke in the light of the fire, & in the sparkes that yee haue kindled. This shall you haue at my hands; you shall lye downe in your Sorowes. Now for the Creatures. Say that the soule turne vnto them, as

EE. 50. 11.

Job.16.2.

Auguſt. in
Pſal.45.

Job.16.27.

as I o b of his friends, miserable comforters are they all, not able to affoord the least consolation unto it. *Quocunque se convertit in rebus terrenis amaritudinem Invenit, unde dulcescat non habet, nisi levet se ad Deum* : sayth St. AVGUSTINE on the Psalmes, Which way soever it turneth it findeth nothing but vexation and bitterness, it hath no joy in any thing under the Sunne, unlesse it lift it selfe up to the Lord. Wherefore when thine heart is vexed within thee. When thou lookeſt for ſome to have pitie upon thee, and there is no man, no finne, no pleasure, no Creature to comfort thee ; *Acquaint thy ſelfe with GOD* ; as ELI-

PHAZ

PHAZ layd unto IOB, and so
shall GOD come unto thee.
For the World it cryeth, E-
go deficiam; I will leave you.
The Flesh, Ego inficiam, (saith
Saint BERNARD,) I will cor-
rupt you. The Devill, E-
go interficiam, I will destroy
you; Let us heare now what
the Lord will say to our Soule.
Ego Reficiam. Come unto mee
all yee that are weary and hea-
vie laden, and I will refresh
you. Dico, Gaudete. Againe, I
say, Reioyce.

Bernard.

I should now speake accord-
ing to the nature thereof,
with dilatation of the point or
effection exhorted, but I am
straightned with time so, that
I can but onely touch upon
it. It was the beginning, it is

the

Aub. Eib. 7

Aquinas.

Neh. 8. 10.

Ecclesiast. 30.
22.

the end of the verse. *Finis Architectus*, saith the Philosopher. It is that which sets all our action on foot. The first in intention; and in effect, in operation. The first, in euery worke; and therefore it should seeme it is the same with felicitie, it is the soule of that which wee affect with our soules. O how happy then are wee? How good and gracious is the Lord, that spurs nature with grace? That addes wings to the Doue? That so earnestly incites vs vnto that, which we affect of our selues? The most supreame and soveraigne good, or at least the affection which makes it so unto us, *It is our strength* (sayth Nehemiah.) The gladnesse of the heart, *it is the life of man*, (sayth the Sonne of Syrach.) *It doth good*

good like a medicine, it is a continual feast, sayth the wise King. Yet all these they speake not so much as our Saviour. *Hitherto have yee asked nothing in my Name. Aske, and yee shall receive, that your Joy may bee full.* *Gaudium plenum petant, saith St. Augustine upon St. John. Quoniam si aliquid aliud petant, idem aliquid nihil est.* Let them aske, that their joy might be full; for whatsoever they shall crave besides this, it is not worth the asking, in comparison it is lesse than nothing unto it. O wher shall wee render, what shall we say unto thee! O thou Preserver of men? Wee know that thou art more ready to give, than wee for to aske: Yet with the same earnestness that thou speakest unto us; (Seeke yee my

M face;

Prov.15.15

Ioh.16.24.

August. in
Iohan.

Iam. 1.17.

Ecclus. 50.

Psa. 106. 4, 5

face ; Thy face Lord will I
seeke :) with the same earnest-
nesse wee pray unto thee. Grant
us (O thou Father of *every good*
and perfect giift,) grant us joy-
fulnessse of heart, and that peace
may be in our dayes, and in thy
Israel for Ever. This is not e-
nough : Though wee are lesse
than the least of thy blessings,
give us yet more ; what wilt
thou give us ? More than peace
and plenty, more than their
Wine and Oyle, more than the
beasts on a thousand hilles. O
Remember us with thy favour,
visit us with thy Salvation ;
that wee may see the felicitie of
thy chosen, and rejoyce with
their joy, the joy of thy salva-
tion, and establishe us with thy
free Spirit. To whom, with
thee (O Father) and the Soane.

Three

Three persons, and one God,
bee all Laud, Power, Praife,
Majesty, might, and Domi-
nion, both this day,
and for Ever-
more.

AMEN, AMEN.

Errata from page 1. vnto 113.

Page 5.line 7.reade *Coacervation*.
Pag.6 l.2. reade *Pereparacıklkes*.
Ibid.p.l.6. r. *Perturbationes*. p.30.
l.21. r. *Sinner*. p.42.l.last, reade 2.
p.44.l.5. r. *Enfolding*. p.46.l.2. r.
Out. Ibid.p.l.5. r. *Soones*. ibid.p.l.
15. wants *Never*. p.61.l. 20.r. &
great. p.64.l.3. r. *Implied*. p.74 l.
15.r. *Veneris*. p.85.l.19.r. *Vincere*.
p.99.l.6. r. *Over*. p.111.l.7.reade
Immanent.

Cause thy belly to eat, and
fill thy bowels with this Roll.
Ezech. 3. 3.

Gather yee Wine, and Summer
fruits, and Oyle, and put them in
your vessels. Ierem. 40. 10.

I have eaten my Hony-combe
with my honey, and drunken my
Wine with my milke. Eat O
friends, drinke; yea drinke a-
boundantly, O my beloved. Can-
tic. 5. 1.

Quandō veniet tempus ut per-
ēnib⁹ gaudijs in ipso Divinitatis
fonte profundius immergamur,
vbi vnde vndam sine Interrapi-
dine & interpositione contine-
at: Bernard. de verb. Ap. Non
est verbum Dei esca, &c.



RAPSODIA.

Thou that wouldest master thine
 affection so,
 To mourne in mirth, and to triumph
 in woe.
 To sing a song of Syon in a Land
 Of strangeness, rudenesse, barba-
 risme: and
 In wealth to exercise true lowlinesse,
 In Poverty abundant patience.
 In sicknesse a faithfull constant mind,
 In health an heart to thankfulnessse
 inclin'd.
 Thou that desirist to sibg out honrely
 breath,
 Expressing death in life, and life in
 death.
 Whose drossie part on Earth doth
 Worme-like glide,
 Whilſt that celestiall sparke in Hea-
 ven doth bide.

1661

Like to that paire of Saints in azur
shrowdes

Paul & Elias wrapt above the clouds:

Thou that of all annoy wouldest be

bereaved; 21 A 1

Reade here an heavenly Earth,
and earthly Heaven.

London: R. Barker.

1631.

FINIS.

Printed in LONDON,
Printed by B. Alsop and T. Fawcet,
for MATH: BUTTER,

1631.



